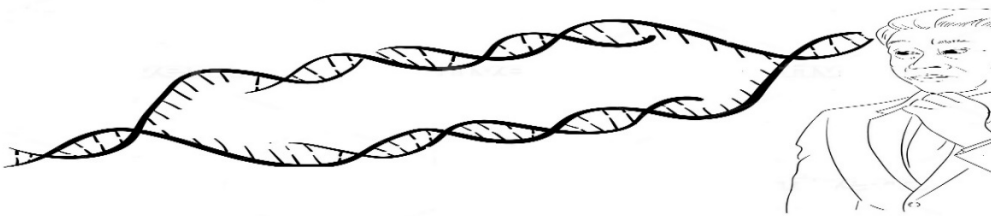

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Forward

The theory of evolution has undergone several revisions. It was first built on the idea of natural selection that Charles Darwin proposed. He claimed that nature selects those species which are better fit to survive. Later, evolutionists changed their theory by saying that it is the species that grows to fit the environment. Nature then comes to make the final selection of details. At present, evolutionists say that the evolutionary changes happen by accident, then natural selection comes to do the final touches.

Then came the problem of the first cell which had to be explained, since to start with, there were no species and, therefore, nothing for natural selection to act upon. The idea of accident was postulated to explain how the first cell appeared, and evolved.

As an engineer, I normally design systems so that they are safe and function with no problems. I think of the design in a logical way where all the parts are selected, examined, tested, and put together so they work in unison with each other, whether the system is mechanical, electric, civil, etc. every part does its job properly. There is no randomness in it.

Hence when I look at a cell in a living species and how it functions with the extreme complexities that no engineering system can ever come anywhere close to it, let alone the life in it, and the collectivity of all the cells to make a living species, and compare all that with engineering systems, it is obvious to me that some logic and genius engineering work is behind it, and there is no randomness whatsoever about it.

Science is built on the principle of causality to explain the relationships between events and phenomena. Causality is needed to develop all scientific theories and to build technical systems. However, the theory of evolution appears to be the exception. No scientist in any other scientific discipline

dares to postulate random accidents to explain a theory.

1. Yet the theory of evolution is built upon the idea of accidental changes that resulted in complex and highly regulated living systems. It is not easy to comprehend the justification of evolutionists, namely, that an infinite number of random accidents kept happening to produce the enormous diversity of living species, and kept improving these species. Furthermore, it has been recently found that an accident requires an unimaginably long period of time to occur (see chapter 4). A period that can extend to millions of years.
2. The scientific basis of the theory of evolution is another major issue that one wrestles with when it comes to the evidence and arguments put forward by scientists. According to the standards set forth in the scientific process, scientific results are only accepted if they can be reproduced given the same conditions. As we will see, this principle, upon which all sciences are based, cannot be applied to the theory of evolution. None of the claimed results of evolution can be repeated, and they don't fulfill the basic requirements of scientific experimentation and testing. This, alone, should take the theory out of the arena of accepted science.

The theory of evolution attempts to provide an explanation for the origin of species, including man, and to the origin of life itself, has not been quite as successful as we will see in this book.

Some of the topics of this book had been published in another book of mine on the subject of evolution.

However, more recent scientific developments and discoveries in DNA research prompted me to revise some topics and to explore the impact of these new developments. The book uncovers the failure of the theory of evolution in that it is unstable and unable to predict subsequent scientific events.

This book examines the various hypotheses of the theory of evolution, which have influenced the life of people since the middle of the nineteenth century. It emerges with the conclusion that these hypotheses are quite remote from what is being claimed to be scientific certainty.

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2026

CHAPTER 1

Forethoughts on Evolution

This chapter serves to summarize the main issues, related to the theory of evolution, that will be discussed in the book.

1.1 The Importance of the Theory of Evolution

Since Charles Darwin published his book *"The Origin of Species"*, in 1859[1], the concept of evolution has enjoyed the trust and acceptance of society in general, despite initial resistance by Biblical fundamentalists. Evolution is considered a fact of science. In the 19th century it was used as a drive for racism against other races of man, specifically eugenics, and colonial wars (See Chapter 8). Atheism has found a great deal of support in the theory of evolution and it has, as a result, become more prevalent and widespread.

The importance of the theory of evolution lies in the fact that people have accepted it as a "fact" and that it is being taught in schools around the world as reality, but is there really a solid proof available for it? Proponents of evolution always talk about the evolution of life, and that evolution is an intrinsic property of mater and life. However, despite all the claims and "science" behind it, there is no documented conclusive proof to support evolution.

When it comes to the evolution of life, there are a near infinite series of assumptions and suppositions made to arrive at the theory. One never sees the use of phrases of certainty when it comes to auxiliary hypothesis that must be true for the theory to work. Instead, you always see the use of phrases of probability such as: must have, could have, the environment must have been suitable for, and so on. Using phrases such as: is or was, or that independent proof is available beyond doubt, is never seen.

Charles Darwin in his book "The Origin of Species"

used hundreds of such suppositional and unsure phrases. Le Gros Clark in his book 'The fossil evidence for human evolution" 1955[2], says:

"It is unfortunate that all the answers given to the origin of man are based on indirect evidence, most of which are based on assumptions".

The bottom line is that although some scientists talk about evolution as a fact, it is really built on opinions relying on hypothesis and assumptions as we will see in this book. Scientifically, we should have standards according to which we examine evidence, not assumptions and guesswork.

What follows in the rest of this chapter is a summary of the main issues with the theory of evolution, each of which will be followed up in the book to review the arguments in further detail.

1.2 The Fossil Record

One of the main arguments used for the theory of evolution occurs in the fossil record, which is assumed by the general public to be properly filled with intermediate forms between different species. However, not much in this way has been found, save rare and scattered pieces of bones here and there, which we will examine in depth in chapters 4 and 6. Instead of the gradual evolution of species that Darwin and the evolutionists predicted, species have been found to suddenly appear and disappear.

The theory proposes the idea of evolution of living species from one cell (or several similar cells) by way of accident and chance, under unique conditions. It does not, however, explain how the material gathered in the precise percentages of the various components needed to make a cell, and how life actually started. Everything about life, which is the most crucial part of the theory, remains a mere conjecture.

The theory of evolution led materialism to claim that everything is in state of continuous evolution.

However, certain important issues remain unaccounted for, such as:

- The origin of the matter from which the cell was created.
- The inertia required for the big-bang to happen.
- How and where the universe is expanding to.
- The high speed of the universe's expansion which is higher than the speed of light.

These phenomena are still unknown.

1.3 The Justification

All disciplines of science are built on the principle of cause and effect which governs related events. This means that if we add heat to water, its temperature goes up. Also, if the temperature of the water goes up, then heat must have been added to it, if pressure, volume and other factors are kept constant. The heat causes temperature to rise, and the temperature rise is caused by heat. Another example is when someone is sick, the doctor looks for the cause of the disease. Cancer researchers always investigate the causes of cancer, and so on with all other events and phenomena in nature. This is the cause-and-effect principle. Yet the theory of evolution is built upon the idea of random and unrelated accidents and changes that kept on happening over time and have resulted in all complex living species.

Unfortunately, no proof, or justification, is offered as to how an infinite number of random accidents "randomly" happened to produce the enormous diversity and different types of living species, and kept improving these beings. How could randomness result in non-randomness, and in highly regulated and intelligent systems? All living species function in a highly regulated manner, and there is no randomness

in their functions. Are we expected to accept such a claim?

When we examine the evidence available, and the arguments put forward by evolution, we find that the situation is quite different from what we are led to believe. The evidence is too scarce and too fragmented to support a complex theory such as that of the origin of life. The information on the gaps between species is very scarce, and in some cases, for example, when it comes to insects, no one even knows their origin or how they developed into so many different types. Furthermore, the faking of fossil evidence has continuously occurred to support evolution. Consequently, scientists have developed, then abandoned, various theories over the years, and, contrary to the general belief, they have so far not been able to agree on any one theory; neither any theory gained firm support.

1.4 Similarities Only

The concept of evolution was built on the observation that there are similarities between living species which have become extinct, while neglecting the differences that are more numerous than the similarities. Hence, the majority of species are necessarily thought to be newly born from previously existing species.

When scientists tried to apply the theory of evolution to man, particular difficulties were encountered. Neanderthal man, long thought to be a primate, turned out to be another species close to homo sapiens who lived and died without any change to his body[3]. There is no evidence relating him to modern man.

The theory of evolution encounters particular problems when it comes to man's mind and inherent abilities. These outweighed all his needs for survival. No adequate examination of its implications is provided. If any species, whether man or any other living species, were to be carefully examined similar difficulties as those of man would be encountered.

- What happens to theory of evolution if the differences are incorporated so that we perform a more balanced scientific investigation?
- Will the theory stand or crumble?
- Are these differences conveniently disregarded by the theory as if they don't exist or don't matter?

1.5 Ignoring Information

Another issue not discussed by the theory of evolution is that of the information required by a living species to be able to function, which is the critical difference between life and dead matter. Instead, the theory looked at the living organism as a totally material system. On a closer examination, however, we find that the hypothesized first cell that has become alive, which is assumed to have been a primitive cell created by accident, actually needed a great deal of complex information to be able to function and become alive. It is difficult to mathematically perceive how so much information could have gathered, whether in quantity, quality or complexity, at the same time, by "accident", and at the same time the parts of the cell started to work together as a highly-regulated, independent unit. Every component in the cell started to know what its function is, and the different components started giving the correct messages to each other without mistakes, and every component knows what type of massage is required by which other component of the cell to differentiate the messages belonging to it.

1.6 The Problem of Man

Scientific evidence, as well as simple observations, indicate that man is not simply "matter and energy". Man possesses mind and unparalleled intelligence which cannot be swept under the carpet as another

stage of evolution. There are new discoveries that have shaken the foundation of the theory of evolution. These are:

1. All the major groups of animals appeared at about the same time, in a geological period known as the Cambrian[4], rather than diverging from a common ancestor, as evolution suggests.
2. It is also known now that man has appeared suddenly on Earth. No trace links man to other species[5].
3. Man's brain and capabilities are far more than what man needs for survival. Hence, the questions that evolutionists are battling with are:
    - Why is it then that man has developed such a brain?
    - What are the natural forces that acted to create it?
    - What is the purpose?
    - How long did the brain, with its infinite complexity, take to develop?
    - How did intelligence appear?
    - How does evolution account for intelligence evolving, when intelligence is not matter?
1. The complex nature of man's psychology and social tendencies and interactions.
2. Man's interest in many habits, which have nothing to do with survival, but habits and tendencies for the sake of pleasure, such as sex, dining, partying, luxury food and clothes, etc.

1.7 Inconsistencies

The following inconsistencies are also observed:

1. The theory of evolution says that the environment was right for the first cell to be formed and evolve into a diverse set of

species.

2. On the other hand, it says that natural selection and the principle of adaptation select the strongest, while the weakest dies. When one looks at the diversity of species, one sees so many weak species, such that one is food for the other, and the weak (the food) still survives.

We may justifiably ask:

- Which one of these options is correct?
- If there has been a change of the situation from the first option to the second option, when did this change happen?
- Why did it happen?
- Who, or what, caused it to happen?
- Is this another one of these accidents?

The word accident is used to solve problems without needing a proof. Unfortunately, the unsuspecting person accepts it.

1.8 Insufficient Time

The old belief was that geological changes on Earth stopped more than five billion years ago. This would have given a long time where the environment was peaceful in order for life to develop and evolve from matter (as the evolutionists had previously hypothesized). However, it is now known that the geological changes did not stop until only 2-3 billion years ago. Scientists agree that this period is not enough for life to appear and develop from matter to make all the variegated living species (see Andre de Coyeux, 1969). This is a very serious problem. To solve it, some scientists postulated a theory that life must have come from another planet (such as Mars) to Earth in a primitive form, then started evolving. This theory, however, is not supported by any evidence. To

evolutionists, if they find traces of water on Mars, then life must have existed one day on Mars, and must have come to Earth somehow. Again, phrases like “must have” are used, not the phrase “have”. Furthermore, a legitimate question is that if life started on Mars, shouldn’t we see evolution of higher species on mars itself rather than on Earth?

In this book, I considered (for the sake of argument), the assumption of evolution theory that life started by accident. I found that even with this assumption it could not have been a “random” accident but rather a designed situation. That is to say, even if evolution had occurred, it was a process designed by a conscious mind driving toward a certain goal, and that further, nature has been designed to serve one creature, man.

The current climate in the scientific community is one that is extremely pro-evolution, defending it at all costs, while simultaneously claiming that creationism is unprovable and outside the realm of science. We will find in this book that evolution itself is in fact a mere belief taken on faith rather than proof – a point that creationists are severely criticized, and even ostracized for.

CHAPTER 2

The First Primitive Cell

2.1 Legitimate Questions

- Have all living species really started from a cell that has evolved?
- Or is there a Creator who created everything and gave things the ability to change with the environment to a limited threshold?
- Was there one cell created by accident, which started it all?
- How much can biologists tell us?
- What have they told us so far?
- Has biology been as neutral as science should be?
- Have biologists geared their methodologies toward a certain belief or philosophy?
- Are biologists seeking to prove the postulate of evolution at any cost?

The theory of evolution tells us that all living species have evolved from inanimate matter by the accidental birth of a primitive organism in the form of a cell. In this chapter and the next, we will examine the validity of such an assumption. We will start from the contradictions of the opinions of scientists on the issue, to the inadmissible and illogical assumptions made. Finally, we will arrive at the missing aspect that is greatly neglected: the necessary information that the first cell would have required to survive and evolve.

2.2 Summing it Up

Take John Maynard Smith who, in his book *Evolution Now (1982)*, quotes from *Scientific American, Inc.,* on how little factual information is available to biologists (who are) proposing evolution:

"Charles Darwin saw in the diversity of species the principles of evolution that operated to generate the species; variation, competition and selection. Since Darwin's time an understanding of molecular biology and of the geophysics and geochemistry of the prebiotic earth has been gained that would have been unimaginable in the 19th century. Does that make it possible now to follow evolution back into the era before there were organisms?

A first answer is no? The prebiotic record, as far as is known, decayed or was wiped clean by latter generations of life. The intellectual fossils that remain - genetic code, the genetic messages of present organisms and the known reaction pathways of biochemistry – convey information so fragmentary that one could never describe prebiotic evolution in as much details as, say, the evolution of primates".

This paragraph almost sums up the whole story of the evolution consensus. A brief examination of this paragraph reveals the following:

- Darwin saw variations and similarities between species, so he deduced that there is a selection process.
- The prebiotic history does not exist.
- The available fossils are very fragmented.
- Some knowledge of genetic code, information, etc., of the present living organisms exists.

Even Darwin himself had his own concealed doubts when he says in his book *The Origin of Species*, "To the question why we do not find records of these vast primordial periods, I can give no satisfactory answer."

Upon the above information, a theory has been built that says living species evolved from a cell that has come about by way of accident. A closer examination of these pieces of information reveals the following:

- Darwin concentrated only on the similarities between the living species

that are of similar kind. He conveniently ignored the differences between species that are in almost all cases more numerous than the similarities, such as giraffes and buffalos, monkeys and snakes, etc. Darwin's interpretation of the similarities is not the only possible explanation. Similarities can be attributed to other reasons which are just as sound, or probably more sound, than evolution.

- If the differences are taken into consideration, will the theory stand? Or will it crumble right there at its inception?
- The knowledge of molecular biology and genetic code comes only from the study of existing life, and cannot, in any way, be related to the pre-life entities. Pre-life and after-life are two disconnected subjects in nature and in time. Bridging them requires evidence, which evolutionists cannot produce.
- The only evidence available for evolution is scattered fragments of bones that are disconnected in nature, and disconnected in time by millions of years (see chapters 4 and 6). Out of such bones a theory proposing that creation went from nothing, to cells, to man has been built. There is no conclusive empirical proof for this theory. The only thing that is available is no more than suggested comparisons of prebiotic life to the nature of the present living species. Living species reveal no more than their own nature now, which can just as well be related to a designer that has no proof against it.

Despite Smith's admission that the information available is not enough to follow evolution back to the

era before life (in which he implicitly assumes, with no right, that evolution of life has in fact taken place) he nevertheless says it is possible.

To sum it up, the whole theory of evolution has been no more than speculation as to what happened based on fragments of bones and the properties of the present living organisms.

2.3 Does the Theory Follow the Scientific Method?

The theory of evolution can hardly be described as scientific when we look at what Bertrand Russell in his book "*Religion and Science" (1961)*, defined the scientific method as:

"When a man of science tells us the result of an experiment, he also tells us how the experiment was performed; others can repeat it, and if the result is not confirmed it is not accepted as true."

As far as we know, experiments in biology have demonstrated the ability of living organisms to adapt and change certain properties, but never to evolve to a completely new creature. Adaptation abilities can be explained in the concept of these abilities themselves alone. Relating them in a fashion that leads to the conclusion that adaptation leads to speciation is a rather big jump, which must be proven separately for us to accept it.

Russell goes on defining science by pointing out that:

"Science depends upon perception and inference; its credibility is due to the fact that the perceptions as such as any observer can test."

While small bits and pieces of the hypothesis of the theory of evolution may be tested through the scientific methods, the links in the theory as a whole cannot be tested in any way. This takes it out of the realm of science as per the definition above. I do not understand how this theory became accepted as a science. I do

respect biologists and scientists. Biologists as a whole, have done, and are doing, a great service for the good of mankind. But when they become prejudiced, and shift scientific finding to assert a preconceived belief that they hold, they emerge out of the scientific area and move into another domain. *"Science should be neutral,"* Russell emphasizes. Are biologists neutral when they are trying to prove a belief they hold? The facts that they are finding out about the working systems of living organisms are concerned only with how these living organisms' function (now), and not with how they were first created.

Evolutionists, who are obsessed by the idea that life was created in the form of a "primitive" cell, are continuously inventing theories to bridge the gaps in a highly inconsistent manner, yet projecting it as science. But, as we will see in this book, the theories put forward consist of unacceptable leaps. To unjustifiably jump from one step to another is to proceed unscientifically. Smith *(1982)* says, *"Entities which have the properties of multiplication, variations and heredity are alive, and those which lack one, or more, of these properties are not".* This is a statement that sounds scientific at first, but upon closer examination one cannot decide whether a mule, or an infertile person can be regarded as alive according to this definition. This is the sort of jump and mistake, that biologists make when it comes to creation, in arriving at their theories. They use phrases and statements that look like science, when, in fact, they are not.

We will see more of this later. For now, I shall remain with the arguments of these scientists to determine how far, or close, biologists are from solving the question of life.

2.4 Do Scientists Know?

Smith says, *"Today the problem of origin of life, although far from being solved, is being actively studied, both experimentally and theoretically."* Andre de Coyeux, in his book, *Three Billion Years of Life (1969),* asks,

"How do species appear? And how do they become extinct? Basically, we do not know the essentials and we are hesitant. The best minds do not agree." He adds, *"Roule tried to track back to the very origin … It is possible that physio-chemical forces may one day be capable of demonstrating how, and under what conditions, life was first able to be formed and throb in the heart of an inanimate environment."* But where does science stand? It is also interesting how the best minds do not agree, yet they all agree that evolution happened. What are the bases that they agree upon, if they don't agree about the details?

Ruth Moore, in her book *Man, Time, and the Fossils (1979)*, says *"some long held and respected beliefs will have to be revised and the textbooks rewritten, for much of what has been said and some of the supposed facts were now found to be incorrect"*. Is this the science that has dictated to us the theory of creation?

Peter Russell, in his book *The Global Brain (1983),* says, *"How life actually began is still a matter of considerable debate"*. This is how close to the origin of life scientists are. It appears that what is available now is no more than the different opinions of different people. Many of these opinions are turning out to be wrong, and probably their replacements, which are considered correct now, will soon be discarded as wrong. Those so-called facts were never facts to begin with (such as the fake skulls, fake drawings of man-like ape and others). This, in turn, makes me doubt as to whether the present facts will one day also turn out to be false.

2.5 At Any Cost

In spite of these differences and lack of scientific evidence, some scientists boldly draw their conclusions. Smith *(1982)*, for instance, declares, *"We can no longer leave things to the breath of the Creator"*. Smith goes on to say: *"It turns out that although Darwin did not think seriously about the problem, his theory of evolution provides us with the only satisfactory definition of life, and*

hence with the only clear way of formulating the problem of its origins." These are such unequivocal statements. But if scientists aren't able to agree, there is no truly "factual" justification for them. This is all too common today. Coyeux (1969) does much the same when he says, *"Previously, man had to rely mainly on his imagination and intuition. Today he gets more and more support from facts".* I ask:

- Which facts?
- Are they those that keep changing?
- And is it not imagination and intuition that deduced theories of evolution from fossils?
- Can any biologist say, without challenge or bias, that the theory they have given is a fact?

Andre De Coyeux concludes: *"Life appeared on earth three or four billion years ago. It was derived from inorganic matter, or at least everything indicates that it was".* This gives us an uncertainty of one billion years, or 25-30 percent of the time he proposes. A rather vast length of time. And what are the indications he speaks of? He does not specify.

Richard Leakey whose opinion agrees with that of Smith, states in his book, *Human Origin (1982):*

"At one time, many people believed that the animals and plants that we see in the world today were created all at once by God. We now know that all these animals and plants only appeared gradually, and that the first living things were very small and simple and were related to present-day bacteria".

This is a strong assertive statement, yet his argument is based on "facts" that are not facts, but a series of assumptions, such as "may have" and "could have", that happened on bone fragments, and on present properties of the living species that he claims evolved from nothing. He makes assumptions and puts them

forward as fact. He compares the assumed first living cell to present day bacteria. This is a scientifically unfounded comparison. Bacteria is a quite well-developed organism. To see what I mean, let us consider viruses, which are the most primitive species, and lower than bacteria on the ladder. Let us look at how they multiply, for example. Medical experiments in which viruses are injected into bacteria show that the viruses multiply in a two-stage process as follows:

- First the bacterial matter is broken into pieces similar to a wall that is demolished into separate bricks.
- Second, these pieces are regrouped into many little blocks similar to the virus.
- These blocks become the new viruses.
- The process takes about thirty minutes.
- Two hundred viruses are born using more than nine-tenths of the bacterial material.
- The unused part is left as wastage.

Andre De Coyeux points out that *"We could compare the virus to a mother-in-law who wants her daughter-in-law to do everything the way she does. Or to use a more philosophical and pleasanter comparison, the virus is the simplest example of an apostolate, since it converts others to itself. This, however, implies a struggle, the breaking of old bonds. These bonds are the bacterial proteins"*.

The virus, it appears, gives extremely sophisticated commands that carry out complex processes of destroying a living organism, then re-uses its constituents in new arrangements to create new living things. Hence the virus is not really as primitive as is commonly believed. On the contrary, it is a highly organized system. For those who believe viruses are the original form of life, De Coyeux points out that:

"all viruses studied up until now can multiply only in cultures of living bacteria or other cells and at their expense. They are parasitic, and by virtue of this, they cannot be the original form of life".

2.6 The Theories and Their Setbacks

How did the first cell come about?

Evolutionists say it was by pure chance and accident.

Why was this accident necessary? No explanation or clarification is given.

It seems that the idea of evolution to work necessitates accident. Are we retrofitting a model that works because we believe it is a fact? Or are we using science that is built on a solid foundation to prove it happened?

- However, didn't Darwin say that it was the surroundings that were supposed to be the conditions for the accidents (if accidents had ever happened)?
- Did those conditions exist and accumulate in the right proportions by accident also?

Regardless of whether the conditions were random or not, the accident was not an uncontrolled event, because it needed the perfect conditions to occur. If these conditions were not present, there would be no accident. While we are always presented with what the perfect conditions were supposed to have been, we are never given scientific proof that those conditions existed. Rather, those conditions are served to us as a fact since it is the only way the theory can hold true. But are they a fact?

Also:

- How did the first accident that started life happen, anyway?
- In addition, since there wasn't any life before the accident, how did the first something or condition for this accident form?

Let us now see how the thoughts of De Coyeux, a believer in evolution, are left to wander in the "wilderness of imagination" to arrive at a conclusion that may convince others of this "scientific" theory. He writes:

"Even today a good many distinguished minds seem unable to accept or even to understand that from a source of noise, … natural selection, … alone and unaided, … could have drawn all the music of the biosphere. In effect, … natural selection operates upon the products of chance and can feed nowhere else".

This is not what Darwin claimed, anyway. Darwin hypothesized that the fittest would survive – no chance about it.

Russell (1983), says:

"The most popular model supposes that the early atmosphere consisted of a mixture of hydrogen, ammonia, methane, carbon dioxide, hydrogen sulfide, water vapor, and other simple gases formed from combinations of the lighter atom. It is hypothesized that these gases could have combined to form life's essential chemical compounds".

Here Russell starts off with a model that encourages imaginary assumptions that have little to do with the reality and the truth of what might, or might not, have happened. It is a very questionable hypothesis claiming that these assumed gases *could have* combined rather than *have* combined. This is something of a guess rather than science. In order to substantiate this hypothesis, evolutionists would have to provide lines of evidence about the initial conditions of the earth that are independent of their theory of abiogenesis. In other words, they must provide lines of evidence which do not presuppose abiogenesis to be true; otherwise, they are engaged in circular reasoning: abiogenesis is true because the initial conditions, and the initial conditions are determined because of abiogenesis.

Notably, it is not at all foreseeable how one could

ascertain the initial conditions of Earth with the current technology or even any future technology. It would therefore behoove evolutionists to make more humble claims regarding the origins of life, rather than making absolute statements as if this problem has been decidedly solved. The truth is, they are guessing and trying to provide workable theses as to how abiogenesis could have happened, and have yet to provide even a single plausible account.

2.7 Experiment in the Laboratory and Amino Acids

How was such a wonderful "assumption" deduced? Russell states:

"Considerable support for this theory came from a famous experiment performed in 1953 by Stanley Miller… In a flask in his laboratory, he created a "primeval soup" of water, methane, nitrogen, ammonia, and traces of hydrogen which he subjected to electric sparks (stimulating lightning). Within hours a large variety of organic substances such as sugars, aldehydes, carboxylic acids, and amino acids were formed."

Thus, from an experiment in a laboratory flask, which showed a certain phenomenon, the whole great secret of creation was deduced. It may be a fact that organic substances were formed in the flask, but it is not a fact that the formation of organic materials means the birth of life. Organic material is still "matter" not "life". The difference between matter and life is not organic material, it is life itself:

- A dead body is composed of organic material. It is also a highly complex system. It is still dead and will never be alive.
- A dry piece of wood is all organic material, but if you bury it in the ground, it will never grow into a tree.
- A dead seed will never grow into a tree despite the fact that it is all organic

material organized in a system ready to grow.

The issue then is not the organic material, but life itself.

Organic materials are available in bundles but they cannot create life. Thinking about organic material is one field of study and life is another. Organic material is another type of chemical combination, no more, no less, while life is a completely different phenomenon all together. Life uses organic structures to change inorganic material into organic material, but not the other way around. Organic material on its own does not change matter (organic or inorganic) into life.

Russell also claims, *"Further experiments have shown that it does not appear to be necessary to have a methane and ammonia-rich atmosphere. The same molecules can also be built up in atmospheres rich in carbon dioxide and even in the icy cold frozen oceans… Furthermore, their formation is not necessarily limited to planets. Experiments have shown that these basic molecules can even form in near vacuums, at temperatures approaching absolute zero … Recently many of these compounds have indeed been detected far out in space."*

These discoveries emphasize the fact that these compounds are only chemical compounds like any other, bearing no relationship to life. If we want to say that the existence of organic material leads to life, we can start from an earlier point and say that the existence of matter itself leads to life. Organic material is no more than matter whose molecules are arranged in special way. Kim Marshall (1980) in her book *The Story of Life from the Beginning to You,* points out that:

"The experiments that made amino acids and nucleotide bases in bottles were very interesting, but there was just one problem."

- How simple, just one problem!

- What is the nature of this problem?

She explains:

"These molecules had no energy of their own. They couldn't eat or move around or reproduce. In other words, they weren't alive".

This is the "*just one problem".* But did you really hope that they would move around and reproduce?

It makes one wonder;

- If these substances are expected to eat and reproduce – in other words to become alive – why is a dead man not expected to rise from the dead, or a dead piece of wood grow into a tree?
- Let us make it even simpler: why is a dead, single cell, bacteria not expected to become alive?
- What is the difference between expecting dead organic material, made in a bottle, to become alive, and a dead cell becoming alive?

To some minds the first possibility is scientific, but the second is absurd. In other words, it is not crazy to expect the amino acids to feed and reproduce but it is crazy to expect the dead piece of wood to eat and reproduce. The way I see it; it is more plausible for a previously *living* cell to come back to life than for organic material to become alive, because at least the dead cell possesses everything else that was alive which the organic substance doesn't have. What is not appreciated is that the combining of matter in various forms is no more than "playing" with matter, whether in big sizes or small portions. Understanding the chemistry of how the living cell works does not lead to the understanding of the essence of life, nor does it lead to its creation. It is still only chemistry and chemical reactions.

Elaborating upon his hypothesis Peter Russell adds,

"*The early oceans and rock pools of earth were probably setting for the next step in the evolution drama."*

Ignored here is the question that if organic materials were formed in near absolute zero temperature conditions (where no heat energy remains in a substance), and in vacuums (where no gas for breathing exists), etc., why then was no life formed in those conditions? The absence of "life" in the formations of organic material in such conditions, shows that the existence of organic substance alone does not lead to the formation of life.

2.8 The Formation of Bigger Molecules

Marshal asks: *"The question is how amino acids and nucleotides sloshing around in the primitive ocean got organized into bigger molecules and formed living cells?"* I don't know why he calls the ocean primitive. Perhaps when thinking of primitive life, everything else was thought of as primitive. Were rocks, water, etc. also primitive? I don't know, though, what that would means. Were they of a different kind earlier and thought to have evolved. No evidence, however, is available for that. Scientific evidence and tests show that rocks and water have been as they are ever since their existence.

Peter Russell answers the question asked by Marshall: he says, *"Here the conditions were right for these chemicals to come together to form large molecules such as amino acids, enzymes and proteins."*

This is how the greatest event on earth goes unexplained! Things just happened – a leap occurred and life began… when the conditions were right for life to happen!

Peter Russell is obviously unable, like other proponents of evolution, to explain how and why these chemicals came together to form large molecules.

Smith tried to give an account of the conditions which lead to their formation when he stated that, *"The effects of solar radiations on this ultracold material left over from the condensation of the solar system could have produced organic molecules as large as some biological polymers."* According to him then, it was the radiation from the sun that *could have* done it. Unfortunately for him, solar radiation was found to be insufficient to do the job, and, as we shall see later, experiments showed that the sun's radiation actually kills these molecules. Also notice his statement *"could have produced"* and not *"have produced."*

Russell argues, *"Over time these linked together into groups and chains of increasing complexity."* Again, no reasons are given as to how and why. He obviously sees it as not important, since evolution is supposedly correct.

Smith admits: *"The primitive soup did face an energy crisis: early life forms needed somehow to extract chemical energy from the molecules in the soup. For the story we have to tell here it is not important how they did so; some system of energy storage and delivery based on phosphate energy reservoir assumed."*

- If it is not important how spontaneous generation took place, what are we talking about then?
- And what is he trying to prove?
- Where are the scientific facts?

No facts, only unfounded assumptions driven by unqualified belief that spontaneous generation occurred, therefore some system of energy storage and delivery "must have" been present.

2.9 The Macro and Giant Molecules

So far then the following leaps are said to have happened to produce life, with no scientific evidence given:

- Organic substances were formed from matter.
- These substances came together in the sea.
- They linked together in groups and chains.

How does the story go on?

Peter Russell tells us about the organic substances: *"Those that were more stable survived longer and combined with others to form yet larger units, macro-molecules, some of them containing thousands of the basic building blocks and millions of atoms."*

Typically, compounds are less chemically stable and therefore bond to create more stability. If these compounds were more stable, how did they bond? This seems to contradict a basic principle of chemistry.

2.10 The Huge Numbers

The question here, however, is that if all these are still chemical compounds and if they are alike, why then are some of them stable and others unstable? Also, how did thousands of them group together if they were so tiny that millions of them cannot be seen with the naked eye? It follows that billions and billions of them should have been in close proximity. The number is unimaginably vast and it is difficult to understand how all of them were alike, all of them formed by chance, and all of them were in the same area.

Russell says, *"the bacterium Escherichia Coli, which lives in the human intestine, is one of the simplest forms of life. Yet one such cell contains four DNA molecules, about 400,000 RNA molecules, about 1,000,000 protein molecules, and some 500,000,000 smaller organic molecules… With each cell of Escherichia Coli there are about 40,000,000,000 (forty billion) atoms. More complex cells such as a muscle cell may contain 1,000,000,000,000 (one trillion) atoms, and some large, amoeba may contain as many as 1,000,000,000,000,000 (one thousand trillion, or quadrillion) atoms… There are*

no known forms or life with less than 100,000,000 (a hundred million atoms). In terms of sheer numbers, there would seem to be a threshold below which life does not readily emerge."

For such groupings to have gathered, besides all of the other reasons, organic blocks must have totally covered the sea. It is very hard to prove that this happened with the conditions proposed, because if it did happen this way, it must have to have been the prevailing phenomenon. This makes one wonder:

- Why can't we see these organic blocks spontaneously forming by the billions in the oceans now?

The whole thing, it seems to me, is an effort to fit an absurd model to account for the phenomenon of life.

2.11 The Appearance of Intelligence

The story continues: after the formation of the macro-molecules, the next miracle happened! Peter Russell says: *"Some of these giant molecules 'developed' the ability to recognize other smaller molecules."*

- How did these substances develop such an intelligent ability?
- And for what reason?

The answer obviously lies in the idea of chance, mistake, and luck – obviously an easy way to try to get away with the impossible. What we have here is a miracle completed by another miracle. Intelligence seems to be appearing from nowhere.

Russell adds: *"With this ability some macro-molecules (in particular, deoxyribonucleic acid molecules-DNA) were able to arrange other small molecules into specific sequence. By building up sequences that were copies of themselves, they achieved the essence of reproduction."*

This is a rather large leap over the formation of the

extremely complex DNA system which he mentions, but does not explain. Here, suddenly, an unexplained power made some molecules arrange others, rather than the other way around. These molecules became "intelligent" while others did not. Intelligence seems to have sprung before life. How astonishing!

Russell continues, *"Once complex, self-replicating organic molecules had established hold, they began forming loose associations with other complex macro-molecules."* We naturally don't know why and how. But we see unexplained knowledge and intelligence appearing. He adds*: "More and more molecules joined the groups, until eventually they reached a stage where the groups became integrated units. In this way the simplest cells were born 3.5 billion years ago".* I ask:

- In what way?
- Were these molecules similar or different? Perhaps each one of them was different.
- Why is it assumed that the first molecules are all alike?
- What kind of an accident that makes billions of such entities alike in everything, structure, number of atoms, function, tendencies, etc., and within a span of time that they all existed together?

2.12 The Organizing Principle

Even with our present-day sophisticated technology we cannot make any dead structure, like these complex entities. Also, why are they assumed to have remained intact? Are there no natural forces to destroy them? Kim Marshall stresses: *"There were certainly many destructive forces on the primitive earth".* Then she asks: *"But what forces could have brought life out of the chemical soup?"*

- Indeed; what are these forces?
- Why do evolutionists skip the answer to

these important questions?

- Were the destructive forces greater than the constructive forces? If so, what does this do to the statistical plausibility than already statistically unplausible scenario?

Smith says in this regard:

"All conceptions of the 'primordial soup' from which life arose agree in that it included not only the particular sugars, amino acids and other substances that are now essential biochemical reactants but also many other molecules that are now only laboratory curiosities. It was therefore necessary for the first organizing principle to be highly selective from the start."

Here he unknowingly acknowledges the necessity of the intelligence of the first organizing principle. Selectivity means choosing, and choice is a property of the intelligent mind only. The organizing principle was highly intelligent, since it was highly selective. Hence, intelligence came before the first cell.

This would lead us to conclude that an intelligent designer made it all happen, if it actually happened this way. Smith continues, *"It had to tolerate an enormous overburden of small molecules that were biologically wrong, but chemically possible. From this background the organizing principle had to extract those molecules that would eventually become the routinely synthesized standard monomers of all the biological polymers, and it had to link them dependably in a particular configuration."*

This is an open confession of the intelligence of the organizing principle, to which people give many names, such mother nature, the first force, the designer, the creator or God.

The story told here implies that some sort of knowledge and information was involved. I will dwell on this point later in the chapter. But I will continue now with the hypotheses of the story of life, to explore, and to exhaust, the desperate assumptions made by evolutionists, and to show that the hypotheses are

completely unjustified.

2.13 Modifications and Alterations to the Theory of Evolution

The above theory can be clearly seen to have led to a dead end because it arrived at the necessity of the existence of an organizing principle which is intelligent. This obviously means the existence of an intelligent being prior to the creation of life on earth. Therefore, a replacement theory had to be invented to justify the faith.

Kim Marshall mentions such other theory of how life sprung up on earth. She says:
"One of the newest theories is that clay beaches at the edges of the oceans played an important part in the formation of the first cells. According to this theory, the soupy, chemically filled ocean water was washed onto the clay beaches by the rising tide. When the tide went out, some water was left to evaporate leaving chemicals on the clay… The microspheres that washed away from the clay were tiny packages of just the right supermolecules for living cells. Scientists call them protocells, which means that they were close to being living cells, but still lacked some vital ingredients".

There is nothing new in this theory as far as the birth of life is concerned, and the same criticism of the previous theory can also be made of this theory. One wonders:

- Since the ocean is still here, and the beaches are still here, shouldn't the process of spontaneous generation be continuous?
- Why is it that it only happened in the past and stopped happening afterwards? Surely there must be a reason for the strange cessation?
- However, since living things are here, then obviously the conditions for life are

good, so why aren't new creatures appearing? Do evolutionists think there is such a stark difference between the conditions required for life to spontaneously generation versus for life to continue promulgating? What evidence do they have for this view?

Marshall says: "*How did these protocells get to the point where they could grow and reproduce? Scientists think that for many years countless protocells floated around in the oceans reacting with each other and with other chemicals.*" So far so good. We are still talking about the chemistry of lifeless matter. She continues, *"Those that had the strongest skins held together, while those with weak skins were broken up by waves or by too much of ultraviolet radiations of the sun."*

Note the contradiction between this opinion, which says the sun radiations destroyed the first protocells, and the opinion given by Smith that the sun's radiations produced the organic molecules.

Marshall, however, speaks of the stable and unstable chemical compounds that Russell speaks of, but in different words, using the terminology of skins. It is not, of course, explained how and why the skin, which consists of millions of atoms, is formed to protect the inside constituents from disintegrating into the surroundings, and why some of them were strong while others were not.

Marshall goes on to say that *"some of these survivors absorbed chemicals through their skin and built-up bigger molecules inside. These protocells had a primitive way of 'eating' the chemicals from the water around them."*

So, then, it appears that eating started before intelligence and life in this theory, contrary to the first theory, which said intelligence came first, followed by life. We will see, however, how much knowledge the cell needs to be able to eat in the next chapter, but it seems that what Marshall says is that eating came first,

not intelligence. Going along with this concept one would expect to observe lifeless organisms eating. No one would dare, however, to testify that they had seen a dead thing eat.

Marshall's theory, however, does not say whether the eaten chemicals are just any material or whether they were similar organic material:

- In the first case, it would imply that the protocells changed the matter into organic material, something theory doesn't discuss.
- In the second case, it would imply that the protocells could differentiate between organic and inorganic substances. This process involves intelligence. Either the protocell itself must have been intelligent, or else it's sorting mechanism must have been designed by an intellect.

I wonder whether those who put this theory forward were aware of these implications.

2.14 How Sexual Reproduction First Took Place

Marshall goes on to explain how breeding started after eating:

"But as they grew larger, their skins couldn't stretch and most of them burst and were destroyed. But a few protocells happened to have a different kind of skin. When they had grown to a certain point, they didn't burst, but split into smaller protocells… these splitting protocells survived and gradually multiplied."

But it is not explained how the splitting took place:

- Is it into exact copies or into different unrelated shapes?
- And did the small protocells, which were the product of splitting, have strong skins also?
- Did they carry on the process of eating

and splitting without motivation or drive?
- Or did they know what to do?
- If so, how did they come to know?
- Did knowledge come before life, or was there an intelligent power planning and doing things?
- In any case, where is the evidence that some of the protocells had stronger skins than others?

This theory too, is just a product of the imagination. Notice again the use of the phrase "*happened to have*" and not "*had*".

Marshall contends: *"Over the years, some of the surviving protocells were larger and more complex."* No reason is given of course. Such a leap, from small protocells into large and complex ones, without splitting this time. *"Scientists think that about 3.5 billion years ago, there was at least one protocell that could soak up chemicals from the water, grew larger, and then split into two identical copies of the original. Each of these started 'eating' and growing until they, in turn, split into two."*

What he says is not very convincing, nor impressive. Even if the protocell split into two identical copies, no scientific proof is available that these copies carried out the process of growing and again splitting into identical copies. The two things don't follow one another. The assumptions are rather large leaps, and there are too many of them. Look at the following leap. Marshall says*:*

"These were the first living cells. Each one had received a complete message from its 'parent' – EAT, GROW, SPLIT, AND PASS THIS MESSAGE ALONG".

Once again there are too many assumptions and too many probabilities:

- The first assumption is that the protocell

soaked up chemicals, which is not necessarily what happened.

- The second is that the protocell grew.
- The third is that it split into two identical copies.
- The fourth is that these copies started doing what the "mother" or parent did.
- The fifth is that they passed the message along, which by itself was quite a jump to assume, as we will see later.

In other words, the parent formulated such a complex message as *'EAT, GROW, SPLIT, AND PASS THIS MESSAGE ALONG'* then gave it to its offspring.

- How did the parent formulate this message (which is code)?
- And for what reason?
- And what complex system, and information, had to be invented to accommodate such a message?

No mention of any of this appears in the theory.

2.15 Growing is a Process that is Stumbled Upon

Let us see how the misconception takes place. Marshall says,

"The basic process of growing by splitting into two (called mitosis) which the ancient protocells stumbled upon millions of years ago is still used by all forms of life today."

- Did it really happen this way, or is it the other way around?
- Isn't this conclusion reversed?
- Isn't it more plausible to say that present forms of life have been observed to use the process of splitting, which has led biologists to assume that the first form of life also used the same principle, since it

is universal and so fundamental?

2.16 Circular Inference

One cannot think of a more basic way to multiply than splitting. What biologists have done is not explain the phenomena. They have merely reversed the observation and claim that this is what happened in the past, rather than telling us what happened in the past that led to what is happening now. The reversal of the observed phenomenon of splitting and then using it as a means to explain mitosis as we observe it today is logically circular.

Some critics of evolution think that there are no fossils that support the theory of evolution, but merely employing fallacies of circular inference. In other words, evolutionists are reversing the positions of evidence and conclusion respectively. The evidence is not used to lead to the conclusion. Instead, the conclusion is put forward first as a certain theory, and then the evidence is hypothesized for it. Starting from the claimed fossils to the present science of genealogy, the use of organs in living creatures and their functions to the random and accidental evolution. We will discuss the fossil record in depth later. My point here was merely to draw attention to the fact that the phenomenon of circular reasoning pervades evolutionary theory.

2.17 The Problem of DNA and the Genetic Code

When Marshall takes up the problem of knowledge he states, *"Each living cell contained the message EAT, GROW, SPLIT, AND PASS THIS MESSAGE ALONG."*

- But how could cells understand the message?
- Indeed, understanding is intelligence. So how did it come about?

He doesn't quite answer this important

question, but he tells us what scientists have found in present living cells of today. He says, *"In 1953, four scientists solved the mystery."* Not really! They didn't solve the mystery of how the *first* cell understood the message "eat, grow, split, and pass this message along." All they did was to discover how present living cells understand messages and process information. He suggests that these scientists, *"…figured out the structure of supermolecules called DNA (short for deoxyribonucleic acid), which contains the cell messages…They discovered that the DNA molecules look like a twisted rope ladder, which they call a double helix."*

DNA is then where all the intelligence lies. It is the brain and the controller of the cell. It is in fact a microcomputer, and the way it works is extremely complicated. Marshall tells us about this complexity. He says:

"The 'rope' and 'steps' of the DNA, they (the four scientists) said, were made of four kinds of nucleotide bases hooked together in special ways that could carry the coded messages of life. DNA is in the middle of all living cells. It acts as a memory and control center for all growth and reproduction. Each 'step' in the twisted ladder is a coded 'word' of instructions telling the cell how to build itself up step by step, and when to split into two."

2.18 Where does the Intelligence of the Cell Lie?

Most people are made to believe, that the twisted pair of chromosomes (DNA) is the intelligent part of the cell.

- But the reality is that the DNA itself is not the intelligence. Instead, it is the vessel that carries intelligence.
- The intelligence is in the code of instructions (genetic code, which is information) that runs in the DNA material (which is the hardware). Note Marshall's statement: "*Each 'step' in the*

twisted ladder is a coded 'word' of instructions". By definition, words and instructions are languages and commands, which are non-material.

The DNA or deoxyribonucleic acid is a long molecule that houses our unique genetic code. Like a recipe book it holds the instructions for making all the proteins in our bodies. The DNA is like the computer hardware, or electronic circuits, which carry and run the code of instructions.

- In a computer application, the intelligence is not the electronic boards of the hardware, but in the software code that runs in the computer.
- Similarly, in the cell the intelligence is not the twisted pair of chromosomes (the hardware of the cell), but in the genetic code that runs in the chromosomes.

The genetic code is the set of rules used by living cells to translate **information** encoded within genetic material (DNA or mRNA sequences of nucleotide triplets, or codons) into proteins. The code defines how codons specify which amino acid will be added next during protein synthesis.

To summarize:

You can think of the chromosomes (DNA) as the computer hardware, or electronic circuits, and the genetic code as the software programs and instructions. The genetic code is:

- A set of instructions.
- By virtue of that it is non-material.
- So, the question is who wrote these instructions?
- Is it possible that it happened about by itself? Can we imagine a computer program happening by itself, i.e. written

by itself?
- Who gives the orders carried by these instructions?
- And who obeys and executes the orders? And why?

We are obviously talking about a very strict and complex system which involves planning, and which has different sections that are functionally and physiologically different. Some give orders and others execute them and both require intelligence to carry out their jobs. Marshall says, *"This remarkable ability to separate into two identical strands and build back-up is the basis for all life on earth. Without DNA, cells would never have been able to reproduce"*. Yes, this is very true. But no doubt it means knowledge and intelligence. Life is intelligence and knowledge, and not just a heap of organic substance, called the cell or the chromosome.

Here are the facts:

- The **DNA** and **RNA** (Nucleic **Acids**) contain the genetic information of all living organisms.
- They are made of more basic units called nucleotides, which are used in building up the DNA and RNA.
- A nucleotide consists of a sugar molecule (deoxyribose in DNA or ribose in RNA) attached to a phosphate group and a nitrogen-containing base.
  - They are the basic letters in writing the genes.
  - They carry the genetic code.
- The DNA and RNA (Nucleic Acids) pass the genetic information to the proteins that are in charge of many functions, including rebuilding the DNA and RNA themselves.
- **Proteins** are large molecules made up of small molecules called **amino acids**. There are around 300 amino acids (20 types of amino acids) in an average size protein.

Figure 1: DNA
Figure 2: RNA

2.19 DNA, RNA and Protein Synthesis

- In humans, the nucleus of each cell has 23 pairs of chromosomes (DNA).
- They contain 3 billion base pairs of DNA

(each base pair is made of two complementary nucleotides).

- Each side of the chromosome has one copy of the genetic material.
- Hence the two pairs of the chromosomes in the cell have two copies of the genetic material, which are called the human genome.
- The human genome contains around 30,000 genes. Each gene has the code for one protein.
- The DNA makes RNA in a process called transcription.
- The RNA makes the proteins in a process called translation.

Transcription **Translation**

DNA **RNA** **Protein**

2.20 Complexity of the DNA (A Fingerprint of Design)

The DNA is similar to an extremely sophisticated computer program (see: A First Look at ARFome: Dual-Coding Genes in Mammalian Genomes, 2007). The Nucleotides letters provide:

- Code for every type of protein in the body, such as the muscles, skin, hormones, hair etc.
- It also has an intricate coding system which generates specialized secret messages similar to putting a very secret message within a group of messages.
- These are highly sophisticated messages which process information and issue direct, as well as secret messages for special functions which manages the DNA itself.
- A message contains two types of messages:

- One type is for a certain open function.
- The other type is secret and special for the function of the DNA system itself.
- Any mistake in the message or arrangement of nucleotide will render it useless and unfunctional.

- An average size protein has around 300 amino acids.
- The DNA chain which controls these amino acids contains about 1000 nucleotides.
- There are 4 types of nucleotides in the DNA chain.
- Hence, it is possible for one chain made of 1000 rings to be present in $4^{1000} = 10^{600}$ configurations. This is such a large number (1 followed by 600 zeros) that cannot be imagined.

Seeing this extreme sophistication, complexity, high number of nucleotides and intelligence. It is quite clear that for all this to have come through random accidents is a mathematical impossibility.

Furthermore, the DNA cannot exist without the codes, which are in the proteins, and the proteins are required to make the DNA. Hence, one depends on the other, a classic chicken or egg paradox. This means: either both existed together in the same time, or one was made in its entirety before the other, because any one of them can only be functional when all its parts and constituents are present and functional.

2.21 A Dead End

Here theory reaches a dead end. The first cell needed knowledge. A way out had been found.

But how?

Well, there is no other way except reversing the

observations, in the manner observed. Splitting property was reversed. Marshall says, *"It was a simple version of today's DNA that gave the first living cells the ability to split and pass the message along about 3.5 billion years ago, and started the amazing story of life"*.

- How poor!

His imagination has gone no further than today's observation of the DNA, whereof it is assumed that the first cell possessed this entity. Today's thinking remains engulfed in the DNA technology. Further (apparently to be different) it is claimed that this was a simpler DNA.

- But how simple is simpler?
- And how did it come about?
- How did it assume itself to be the controller?
- And how did it get the other parts of the cell to obey its orders, or to be able to execute these orders?
- Why is it that we don't demand a proof from the scientific community that this was the sequence of events? Since when it is OK to make such a huge assumption without validation?

They had to have intelligence as well to be able to understand orders and to carry them out. We are talking about a multi-sectioned system. One expects the scientists to tell us about some primitive mechanism that worked in the first primitive cell, since the DNA, no matter how simple, is extremely complex and intelligent, and cannot be imagined to have come about by accident. The appearance of the DNA is by itself an incomparable leap: that of transforming a lifeless substance into a living one. But it appears that the evolutionists don't dwell enough on this subject probably because this becomes a sticky issue, and so they revert once again to the reversal technique.

Just to have an idea of the complexity of the living

cell, let us look at what Russell tells us when he says:

"the millions of macromolecules that constitute a living cell are themselves organized into various organelles (the organs of the cell), which are, in turn, organized in specific ways, interact with each other at specific times for specific purposes, that biologists are only just beginning to comprehend… The elements function in ways that are spontaneously mutually supportive. Consequently, there is little, if any, intrinsic conflict".

Obviously, we are dealing with the most complex system on earth, which cannot be explained by simple unrelated interpretations.

2.22 From Carbon to Oxygen and the Complexity and Knowledge Required

Marshall, however, mentions an important point. He says:

"The first living cells led dangerous lives, and it is a wonder that any of them survived".

However, since there is life on Earth, then it is assumed that some must have survived, and a way out for evolutionists has to be found for the justification of their theory. Something must have happened to these cells to make them survive. They usually say this, rather than abandon the theory for a new outlook all together. The theory suggests that some of these cells turned into predators and started to eat other cells – hence "natural selection". When the story arrives at this point the rest is not difficult to finish since life has begun and natural selection started.

But of course, no reason is given as to why these cells turned into predators. Perhaps it is another idea stolen from nature. Predators do exist. The whole thing, however, remains a hypothesis, with no scientific proof of any kind.

The strangest thing about this hypothesis is that it assumes the first living cells were living in carbon

dioxide while oxygen was deadly poison to them. The evolutionists, however, begin to change their story with the concept of oxygen filling the atmosphere. The story changes to say that the cells started feeding on oxygen (formerly a deadly poison) and putting out carbon dioxide (formerly the gas it needed to live on, now a deadly poison).

This extraordinary reversal is something one must consider and ask a few questions about.

- How does science explain the poisonous gas becoming essential gas for life? We are not talking here about the anerobic cells, but the cells that fed on carbon dioxide then changing to oxygen as per the theory of evolution.
- Why does carbon dioxide, which was the food, become poison? it could have remained harmless at least.
- Why did the cell feed on oxygen, not nitrogen which is more abundant?
- How can this discontinuity, and rather extraordinary leap, be accounted for?
- How did the cells differentiate between the various gases?
- Did all the living cell change from feeding on Carbon to Oxygen by accident? How many living cells did that?

Surely the living cells needed a great deal of information to accommodate such a change, since no change can take place without information and knowledge. It is worth noting here that to start feeding on oxygen means actually establishing the photosynthesis process, which is a very complex phenomenon.

- How could such a system be established *per saltum*?
- How much information is required for it which the cells had to have?

No mention of it, or any explanation, appears in theory. The building of theory can be imagined as someone throwing bricks, cement, steel bars, doors, windows, water, etc., over a piece of land, arranging them on top of each other with spacings, and expecting them to be joined together by themselves to make a building, or better yet a hurricane putting them together. No mention of the engineering required, nor the construction needed. What I mean is that nobody seems to be concerned with the knowledge and intelligence required. This is an extremely important aspect that the evolutionists have not touched upon, and have chosen to ignore, namely, that of knowledge.

- How much information did the first cell, or cells, need when they became alive?
- In other words, how much intelligence did the first living cell need?

One ought to remember that a living cell is not a collection of atoms and molecules. This collection has to be arranged in a specific system which is highly complex. And not just that, because a lifeless cell would have the same complex arrangement as a living one. It is the flow of energy and information, as well as the complex arrangement of the system, that makes a living being.

Russell rightly emphasizes that:

"Crucial to the complexity is a flow of matter, energy and information among the many components and subsystems… Only when energy becomes organized in a particular way can the qualities of matter emerge and manifest themselves; only when many units of matter become collectively organized in a particular way does consciousness emerge and manifest itself… Every living being, from Escherichia Coli to a blue whale, is a highly ordered collection of energy and matter. Over time, individual living systems not only retain a high degree of internal organization, they build up this order as they grow

and develop".

I will look into this aspect in the next chapter. I will then examine the possibility of it happening, to determine whether it could have happened at all.

We can sum up the hypothesis of the creation of life, as per the theory of evolution, in this way:

- Conditions were suitable,
- Cells were born
- Cells evolved.

2.23 Finding About the DNA and the Common Ancestor

Scientist have subsequently found that all humans belong to one woman. The Newsweek edition of January 11, 1988, said in its article "The Search for Adam and Eve":

"Scientists claim to have found our common ancestor – a woman who lived 200,000 years ago and left resilient genes that are carried by all of mankind".

2.24 Deception on the Level of Scientists

Professor Ian Dowbiggin, of the university of Prince Edward Island, in an article titled "After Marx and Freud, is Darwin next to Tumble?", which appeared in the Canadian Toronto Star newspaper, June 5, 1993, says:

"No one influenced modern way of thinking more than Charles Darwin. Yet glance the history of Darwinism since the publication of "The Origin of Man" in 1859 shows that the Darwinian Revolution itself ended long ago.
As Scientists learned more and more about genetics, some began to insist that Darwinian selection theory was dispensable. In the 1970s, the paleontologist and popular science writer Stephan Jay Gould announced that a new and general theory of evolution was ready to replace the old theory. Darwinism, Gould wrote, is effectively dead, despite its persistence as a text book orthodoxy"

Jonathan Wells, a biologist and a senior fellow at the Discovery Institute in Seattle, in an article which appeared in the Canadian newspaper, Globe and Mail, of November 17, 2000, says:

[There is lots of evidence of an intelligent hand at work …. The stereotype is seriously misleading. The truth is that Darwinian revolution is in deep trouble with the scientific community and a growing number of scientists now consider inadequate as an explanation for the origin and history of life.

But most biology text books neglect to inform students that all the major groups of animals appeared at about the same time, in a geological period known as the Cambrian, rather than diverging from common ancestor, as evolution implies. Darwin knew about this, and considered it a "serious" problem for his theory, but he thought that the problem would go away as more fossils were found. Yet continued fossil collecting has only made the problem worse, and most experts now think the "Cambrian Explosion" was even more dramatic than Darwin realized. Some call it biology "big bang".

Considering this, it seems reasonable to conclude that the common ancestry of all living things is not necessarily a fact. It doesn't even look like a well-supported hypothesis. Lehigh University, USA, biochemist Michael Behe lists features of cells, such as the whip-like flagellum that propels a bacterium through a fluid, which he calls "irreducibly complex". Mr. Behe argues that such feature could not be assembled piecemeal through Darwinian natural selection, because they are made of constituents that have no function until they are all present in the finished product].

Which indicates design.

2.25 Conclusion

An investigation has been carried out on the prevailing theories of creation which assume that life

sprang up in the form of a cell. A conclusion was reached that these theories are only speculations with no scientific proof of any kind. Different opinions are available, but a general agreement among scientists doesn't exist. The hypotheses available are mere personal opinions. Dubious or misapplied experimental evidence has been unscientifically used to support these opinions.

CHAPTER 3

The Question of Information

3.1 The Cell is a World on its Own

For the sake of argument, let's assume, as the theory of evolution does, that life started in the form of a cell by way of accident under special conditions. I will investigate the amount of information required by that cell to live and evolve. Since this cell existed due to the transformation of non-living matter into a living cell, then:

- The matter must have possessed a new thing that it did not previously have,
- The new thing must be an improvement upon the old matter (not to the matter itself which is a rather interesting point to note),
- The new thing is life, which is a higher form of existence than matter. (This conclusion agrees with theory of evolution, if we suppose for the moment that we accept it).

But what does life mean?

Life is the ability of the cell to carry out certain functions, such as:

- Moving,
- Breathing,
- Feeding,
- Growing,
- Breeding,
- Death,
- Arrangements,
- Having skin,
- Etc.

This ability equates to knowledge, and knowledge is

intelligence. This means that the living cell is more intelligent than non-living matter. It utilizes matter for its own purpose of existence. The cell's awareness of its ability to utilize matter, its actual utilization of this matter, and its need for this utilization, are all forms of knowledge and intelligence that the cell obtained at the moment it was born. In other words, the cell was born with it. It was not just a random collection of atoms but a precise assembly of parts, each part with its own function, life, and intelligence. The cell is a complete entity, a world of its own that is truly magnificent.

G. Ledyard Stebbins (1971), in his book *Process of Organic Evolution*, states:

"To a much greater degree living things owe their nature to the way in which the components are organized into orderly patterns, which are far more permanent than the substances themselves".

Pierre Teilhard De Chardin (1966) points out:

"Volumes have been written about the cell. Whole libraries are insufficient to contain all that has been meticulously observed concerning its texture, the functions of its 'cytoplasm' and nucleus, the way it divides, and its connection with heredity. Yet, in itself, it is still a closed book, still as enigmatic as ever. It seems as though, once we have reached a certain depth in our explanation, we find ourselves reduced to making time in front of an impregnable fortress".

All this frustration arises because of the life that is in the cell. The difficulty and fascination are also stem from this life, which, in its simplest form, is a kind of intelligence that enabled the cell to continue living, multiplying, and evolving. These are three conditions necessary for that cell to evolve into a human being.

It is worth mentioning here that the evolutionist's supposition that feeding and/or breeding (by splitting) took place before the cell became alive, cannot be accepted no matter how primitive the cells were This is

because feeding and breeding are phenomena of life, and not the other way around. The cell must be alive to be able to feed and breed; it doesn't feed and breed before becoming alive. These processes are controlled and require some intelligence, no matter how primitive this intelligence is, and intelligence cannot exist without life. This phenomenon is described as life.

3.2 Preservation of Life

The first cell obviously continued to live, otherwise it would not have evolved into the present living species on earth. The question that arises is:

- What kind of knowledge did it needed to be able to feed, breed, move, etc.; i.e. knowledge which enabled it to continue living and avoid perishing?

The answer to this question may be revealed after examining the following aspects.

a) **Breathing**

For the cell to be able to breath, it needed to discern the following information:

- That Oxygen is necessary for life, and life cannot continue without it. If we assume that the cell transitioned from feeding on carbon dioxide to feeding on oxygen, (as the theory of evolution mentions this possibility), then the cell should have made the decision to change its entire way of life.
- That oxygen is a gas and must be taken in differently than food. Hence, the cell had to have a system for taking in the oxygen, i.e., a breathing-in system.
- Breathing generates a poisonous gas (carbon dioxide) that leads to death, so it must be eliminated. This requires a

breathing-out system.
- That there are other gases in the surrounding atmosphere, and it needed to identify which is oxygen.
- That other gases are not useful for breathing and should not be metabolized.
- How to devise a suitable system for making use of oxygen with food. That is to say, internal combustion.

i. **Food**

For the cell to have been able to feed, it needed to discern the following information:

- That food is essential for life and the only means for it to continue living.
- That food must be taken in at the right time, meaning the cell should have a sensation of hunger or something analogous.
- That some of the substances surrounding the cell are useful food while others are harmful, poisonous, or at least not useful.
- Which of these materials are good and which are harmful or useless?
- How to utilize the food the cell takes in. i.e., a feeding system.
- The process of feeding generates poisonous deposits which need to be eliminated, otherwise they would lead to death.
- How to get rid of these deposits. i.e., a system of excretion.

i. **Heat**

The cell needed the following information about the heat:

- That excessive heat would kill the cell.
- That there is a minimum amount of heat

needed, below which life cannot continue and excessive cold will kill the cell.
- That by avoiding excessive heat and excessive cold is favorable to the continuation of life, and the cell should do so.

i. **Light**

The cell also needed the following information to be able to use sunlight:

- That light exists and is important for life.
- How much light is necessary for life.
- How to take in light, and how to make use of it, i.e. the photosynthesis system.

i. **Growing and Breeding**

For the cell to be able to grow and breed, it needed the following information:

- That it was born to sustain and survive.
- That breeding is the only way for life to continue.
- That breeding is the best way to evolve.
- That the cell will die one day, and this death signifies the termination of life within it.
- That the cell was unable, or was not meant, to evolve itself to stay alive forever.

i. **How to Breed**

- That the cell must pass on all the knowledge, information and abilities it has, as well as the reasons behind them, to the new generation.
- That it must command the new generation to pass all this information to the next generation with a message to

pass it along, and continue doing so.
- That the best method of transferring the information is heredity.
- That it had to have (or invent) the hereditary system (DNA).
- That for breeding to occur the cell had to know that it should grow in size so that multiplication occurs by splitting into two identical cells.

i. **Evolution**

For the cell to evolve it needed to have the following information:

- That it was born not only to live, but to evolve to higher and more complex living species.
- That its purpose was not fulfilled by its birth; it had to evolve. Hence, it had to possess the ability to evolve.
- That it must transfer this ability to the next generation.

i. **Death**

The living individual must die for the species to continue living. The question is:

- Why does life not continue in the cell?
- What is the mechanism of death?
- Why does the cell age?

3.3 Complex but Systematic information

From what we discussed said so far, we have identified the basic information that the first cell had to possess. However, this information is not all that was needed. It is clear that the cell required a lot of information, which was both very complex and vary precise to be able to live, breed and evolve. The following can be noted concerning such information:

1. **Complexity**

The processes of feeding and moving, which transform matter into energy, require complex and profound knowledge. The laws governing the transformation of matter into energy are intricate and were only recently discovered after we attained very advanced knowledge of mathematics and physics. This knowledge is so advanced that even educated individuals find it difficult to understand, and it was discovered using sophisticated equipment to carry out experimental work. The first cell knew all this and actually applied it.

1. **Metaphysical and Pre-Knowledge**

2.1 The cell chose the breeding method to transfer as much matter as possible into the living cell to preserve life. Whether this method is the only way to achieve its goal or not, we can conclude that it has been the best available method (in line with the idea of evolution). This means that this method became known as the best path and it has been followed. The cell could have obtained this information through one of two methods.

The first is that the cell carried out complex probability calculations about the various methods, and arrived at the conclusion that the best method was breeding. These calculations would have included very deep and complex knowledge of all other possibilities. It also implies that the cell did

not need any experiment to arrive at its conclusion, but it did through theoretical means (thinking), i.e., metaphysical reasoning. This, by itself, contradicts materialism.

The second method is that the cell acquired this knowledge from an unknown metaphysical source.

2.2 The cell chose to use the breeding method as the means of evolution, since it had decided that the best way to accomplish the biological leap (mutation) and evolution would be through the new breed, rather than the mother cell evolving itself. The cell, after complex calculations, must have concluded that making the biological leaps in the new breed is better than evolving the mother cell, or, it realized that the mother cell could not be made to evolve. Therefore, it followed the breeding method to evolve.

It should be noted here that if the cell had not known this, it would have tried to evolve itself instead of perishing and leaving the new breed to evolve.

2.3 The choice of the methods of feeding, breathing and internal combustion made by the cell must have been due to pre-knowledge that oxygen is the only element that can be used, as it is the only element that causes burning. Otherwise, the question arises: why did the cell chose oxygen rather than other gases such as nitrogen, which makes up a higher percentage of the atmosphere?

2.4 The cell evolved into plants and animals. The animals are higher than the plants on the evolutionary ladder. We conclude that the animal is the goal of evolution if

evolution is actually aiming for the higher forms as advocated by evolutionists. It is obvious from what we observe that animals can only survive through the existence of both plants and other animals. Animals ultimately feed on plants, whose function is to use sunlight to transform the Earth constituents into food (organic materials) and to maintain the balance of oxygen and carbon dioxide, thereby making the right conditions for life to continue.

Since animals are the highest form of existence in this “great project”, then another (oblique) line of species, such as plants, had to evolve, not as the goal, but to serve the more evolved species animal. This eventually made conditions suitable for the animals to evolve into humans. This means that some cells had to evolve into animals (the “higher species”) because they were of original line destined for evolution to the higher forms of evolution, whereas other evolved into plants solely to serve animals. (Note that there are unicellular plants and unicellular animals; hence saying that some cells evolved into plants and others into animals is not denied by evolution). This indicates the existence of pre-knowledge and precise, complex planning that required sophisticated intelligence.

Since one species, man, has evolved higher than all others, he must be the desired species that all of nature is required to serve. Otherwise, there would have been more than one species that should have evolved to a similar level, so that if any one of them were to perish, there would be a standby. This would prevent the "great project" from suffering a drastic setback by having to revert to a lower line of species and then ascend again.

The fact that man is the only developed species is quite an interesting phenomenon. Nature seems to have been made (by evolution or otherwise) to serve man. Bertrand Russell makes an interesting remark in this respect. Talking about the assertion of religion that God made nature to serve man, he says:

"Indeed, God's purpose in creating the universe appears to be mainly concerned with human beings".

3.4 The Hidden Truth

When we carefully consider the information the first cell had to have when it was born (if it ever was born the way evolution advocates), we find it to be the same basic information that exists in the cells of the present living species. This is because any living cell must have such information to be alive, despite the functional differences between the various cells. This leads to the conclusion that the first cell was not a primitive cell that merely moved and hence was thus considered alive; rather it contained a great deal of complex information, all at the same time. This fact is somehow overlooked by the evolutionists, and interestingly, never discussed.

The event, therefore, was not just mere chance,

accident, or luck, but it was a large number of accidents (assuming for the moment they were accidents) that occurred simultaneously, in an extremely complex arrangement, and in the exact and necessary quantities to produce a specific outcome. If all this was an "accident," it must have been a very strange accident, stranger than imagination. It certainly cannot be accommodated by any intelligent law or any other laws in nature. The human mind depends on logic in determining the cause for events. I conclude that this mind cannot accept the occurrence of such a huge number of infinitely complex accidents happening simultaneously.

There are people who actually believe in the possibility of all these accidents taking place in such a strange manner and consider it logical and scientific. Imagine such people finding a statue of stone and asking for the people who made it and placed it there. If they were told that it came by itself by way of accident in a similar manner to how the first cell came about (although rather less complex), would they believe it? I think that even if they saw it happening with their own eyes, they would think that their eyes were deceiving them. Why is that? The answer is simple: it lies in the laws that govern the human mind and its thinking, which cannot accept such improbability: that all those "accidents" actually took place to produce the cell even though nobody witnessed this event, and no accepted proof for the theory has ever been given.

3.5 Our Belief in Others

- What makes people believe in it?
- Moreover, why do people consider it a scientific fact?
- And why do they think that any claim made in the name of science is always right?

Here is the reason:

We all believe what some other people tell us. When we were small, we believed whatever our parents told us, and we believed what our friends told us. Let us dig a little deeper. We believe others when we have no reason not to believe them. Sometimes, we are made to believe them. This is true when we believe in people whom we consider messengers of God. It is also true when we are made to believe in science and that science is always true and it is impartial. We see mathematics, research and engineering that built our present civilization: the cars we drive, the airplanes we fly, the computes etc. Hence, and this is a big HENCE, we believe that science is right and always right. But actually, it is NOT so, as we will see.

In the past people believed in God's messengers and their messages. In today's society, messengers are replaced by scientists, and the messages are, unfortunately, replaced by scientific claims, some of which are pseudo-science.

- This is where the problem lies: The claims made in the name of science.

Furthermore, we are made to believe that this is the age of science and anything that is not scientific, is not acceptable. So, science is always right.

- Is the statement "science is always right" correct?
- Furthermore, is everything in our life scientific?

Let us explore these statements. No doubt that science is supposed to be all correct. However, what most people don't know is that thousands of scientific claims turn out to be wrong and are replaced, and that are a lot of false claims made in the name of science. Science has become a vehicle for misinformation, indoctrination and a political tool. This happens all the

time.

Take, for example, the energy equation: $E = MC^2$. For decades people thought it was correct until some scientist realized that this equation is linear and too clean, while we see, from experiments, that nuclear explosions are highly nonlinear (the mushroom cloud which is highly exponential). Now this has changed, although most people still don't know this, and this equation is still taught is a fact and true.

R. C. Lewontin, in his book, "Biology as Ideology, the Doctrine of DNA", says:

"Science is a social institution about which there is a great deal of misunderstanding, even among those who are part of it. We think that science is an institution, a set of methods, a set of people, a great body of knowledge that we call scientific, is somehow apart from the forces that rule our everyday lives and that govern the structure of our society. We think science is objective."

"Science is a social institution completely integrated into and influenced by the structure of all our other social institutions. The problems that science deals with, the ideas that it uses in investigating those problems, even the so-called scientific results that come out of scientific investigation, are all deeply influenced by predispositions that derive from the society in
which we live. Scientists do not begin life as scientists, after all, but as social beings immersed in a family, a state, a productive structure, and they view nature through a lens that has been molded by their social experience."

"Science is molded by society because it is a human productive activity that takes time and money, and so is guided by and directed by those forces in the world that have control over
money and time. Science uses commodities and is part of the process of commodity production. Science uses money. People earn their living by science, and as a consequence the dominant social and economic forces in society

determine to a large extent what science does and how it does it. More than that, those forces have the power to appropriate from science ideas that are particularly suited to the maintenance and continued prosperity of the social structures of which they are a part. So other social institutions have an input into science both in what is done and how it is thought about, and they take from science concepts and ideas that then support their institutions and make them seem legitimate and natural. It is this dual process-on the one hand, of the social influence and control of what scientists do and say, and, on the other hand, the use of what scientists do and say to further support the institutions of society – that is meant when we speak of science as ideology."

"Science serves two functions. First, it provides us with new ways of manipulating the material world by producing a set of techniques, practices, and inventions. … The second function of science, which is sometimes independent and sometimes closely related to the first, is the function of explanation."

Lewontin then goes on to compare between religion and science, and says:

"But this [the] description [… of religion …] also fits science and has made it possible for science to replace religion as the chief legitimating force in modern society."

3.6 Pseudoscience

It gets worse when we see how a scientific theory is accepted as scientific. Some people promote theories that they claim to be scientific, but they are not. They are called pseudoscience. The distinction between science and pseudoscience is rarely clear-cut.

- How can we distinguish science from pseudoscience then?

There are several warning signs that something is not scientific, and the more warning signs are detected, the

more suspicious of a claim we should be. Some of the warning signs, which are considered scientific standards for accepting scientific claims, include the following:

- We should be able to test the claim. If it cannot be tested, then we should question.
- We should be able to repeat the results under the same conditions.
- There should be agreement about the claims derived from uncontested evidence. If the claimants are in disagreement, we should be suspicious.
- Claimants only reference evidence which confirms their hypothesis while ignoring or rejecting counter-evidence.

It is noted that all these points apply to theory of evolution.

I believe the reasons rest in the trust that people have in those they consider as possessing science and knowledge, coupled with the influence their own society has upon them. Additionally, there is their lack of information on many aspects of such knowledge, due to their belief in what appears to them as sound and logical argument. The problem is that many thoughts seem logical, although built upon faulty premises. Many people never search for the origin of things or for the basis of their thoughts. It requires time and efforts to do that, and unfortunately most people don't want to bother themselves with it.

It can be observed that it is not difficult to build an idea or a theory which seems logical but stands on an illogical base. In a court of law, the judge tries to collect as much information as possible about a case so that he/she has a firm basis for his/her verdict. If the judge does not collect enough information, the verdict may be unreliable. A missing piece of information may be enough to reverse the verdict.

Those who believe that the first cell was created by way of accident, and at the same time cannot believe that the stone's presence on the road is an accident, certainly contradict themselves.

- If the gathering of all those accidents to make a living cell is possible, what prevents the presence of the stone on the road, by itself, from being possible also?
- We can either:
  - Accept both, in which case we will not be able to accept, depend on, or use the laws of deduction and logic, since in this case anything can be explained as accident, leading to the breakdown of all theory of human knowledge follows.
  - Or we reject both, in which case nothing will go wrong. The stability of the mind will be preserved, and we can use all the laws of mind such as conclusion, deduction and logic in the same way that science and philosophy have led to the build-up of theory of knowledge.

If the evolutionists insist on their theory of creation, it will only be fair for us to demand solid proof from them as to how all those accidents took place in such a fantastic manner. They cannot just keep providing plant and animal traits as proof of evolution, insinuating that the cell was born in the manner they suggest.

3.7 Life is Information

3.7.1 The Theories About Life

In general, there are two theories about life: the bottom-up theory and the top-down theory.

The bottom-up Theory: is the materialist theory. It suggests that life progresses molecules up to cells, and then to complex creatures. It is based on the assumption that chemicals (matter) have inherent properties that allow them to respond to complex environmental forces. In other words, chemical matter evolves into living matter, as per the theory of evolution. Consciousness then somehow emerges into existence. The theory says that the DNA is the reason for life and intelligence.

The problem with this theory is that the DNA seems to be a passive source of information. It lacks a reason or a system to initiate transmission of information. This is a significant shortcoming for which the theory cannot provide an explanation.

The Top-down Theory: This theory advocates that a driving force or principle, whether it is a form of energy, physical force, or something else, is necessary. This drive directs the progress of reactions and molecules of the chemicals in specific ways. This approach considers specific types and phases of energy that channels the chemical reactions into particular paths.

Gerald Maurice Edelman, of The Neurosciences Institute and Nobel Prize-winner, and Giulio Tononi, Distinguished Chair in Consciousness Science, at the University of Wisconsin, in their book “A Universe of Consciousness: How Matter Becomes Imagination”, 2000, propose a theory of consciousness in which they say there is a flow of integrated information which applies to life. In their theory, the information of the whole is greater than that of each of its parts. The integrated energy in the brain is greater than the sum of all the brain cells.

Cristof Koch, in his book, “The Feeling of Life Itself: Why Consciousness Is Widespread but Can't Be Computed”, 2019, says: “consciousness is not an

emergent feature of the universe. It is a fundamental property."

Paul Davies, and Sara Walker, in their article, "The algorithmic origins of life", published in the Journal of the Royal Society Interface, February 2013, propose a theory in which they further state that causation is key to the influence of the top-down theory on the orders and configurations of lower-level organizations. This causation is lacking in the bottom-up material theory.

Werner Gitt, 2014, says: "It should be emphasized that matter as such is unable to generate any code …. There is no known natural law through which matter can give rise to information, neither is any physical process or material phenomenon known that can do this .... There is no known law of nature, no known process and no known sequence of events which can cause information to originate by itself in matter".

So where does the information come from?

3.7.2 Cellular Intelligence: The Communication

Jon Lieff, in his revolutionary book on the intelligence and communication of living cells, "The Secret Language of Cells: What Biological Conversations Tell Us About the Brain-Body Communication", 2020, says that the brain should not be considered to consist of a number of cells only. According to him, the definition of the mind should be expanded to include the communication between all the cells throughout the body, as well as the nervus system. i.e. there is one collaborative system that includes all.

In light of this, life should be looked upon as the ability of the cells to converse with each other. This amounts to the ability of transferring useful information.

3.7.3 Each Cell Has A Clock

The human clock was once believed to be a central clock in the brain directing essential processes in the

body, such as sleeping, awaking, metabolism etc. However, scientists did not know how this clock works and how it communicates with the different body functions.

Jon Lieff indicates that every cell has been found to have its own clock. It was also discovered that microorganisms, such as viruses, bacteria, etc. also have their own clocks. These microorganisms are able to organize and coordinate their activities, such as genes, clocks etc. They also influence other clocks, as well as influence each other.

From the above, it is evident that life is not merely the material part that makes the cell, the DNA, proteins, etc., but the information that causes the flow of energy, communication, etc. which display intelligence. Information is non-material, and requires a principle (or entity) to create it. It is difficult for the theory of evolution to explain how these phenomena could have gathered randomly through an extremely large number of mutations. Neither can it provide the time span required for such huge and advanced complexities.

3.8 The Planning Mind

If we consider that life came about in the form of a cell being born on earth, then a simple look at the complex arrangement of the constituents of the cell, the vast information it needed, and the metaphysical and pre-knowledge required, will lead us to see that there was a conscious, planning brain with the utmost wisdom and intelligence behind it all.

To put it differently, when we see a complex computer program that solves a complex problem, we think the person who wrote it must be rather intelligent. When we compare such a program with that which exists in the living cell and which enables it to be alive and carry out its functions, the computer program will certainly look trivial in comparison.

If we, rightly assume that the writer of the computer program is intelligent, it will only be fair to assume that the author of the cell program is also intelligent. This is because we cannot imagine nonliving matter being able to do all this, since we cannot find in it the intelligence and the fantastic planning needed for the process of pushing the living species in a special direction or to a certain goal or destiny.

3.9 Conclusion

We assumed (for the sake of argument) that life appeared on earth in the form of a cell as per the hypothesis of the theory of evolution. A conclusion was reached that if a process of this type had ever taken place, it could not have been an accident. This is because it was not just one accident but an infinite number of accidents occurred simultaneously in a precise system which was programmed with sophisticated complexity to arrive at a goal. It was discovered that pre-knowledge and planning were also required.

Assuming the appearance of life to be an accident will lead to deny the laws of mind, which, in turn, leads to the breakdown of the whole theory of knowledge.

CHAPTER 4

Main Arguments of Evolution

4.1 Similarities Only

Theory of evolution divides living species into categories ascending from lower forms to higher forms. Lower forms are normally small in physical size and less complex. Higher forms are larger in size and more complex. The complexity of the species as a system, however, is more important than the size. Three ideas influenced Darwin, and still influence the evolutionists of today. These are:

1. Species have lower and higher forms.
2. Higher forms evolved from lower forms.
3. Everything happened in the ancient past.

These two ideas were based on the observation that individual organisms within each species vary inherently, and that all organisms produce more offspring than can possibly survive long enough to reproduce. Evolutionists falsely, and unscientifically, claim that evolution is still happening, but they say it happens so slowly that it is unobservable except over hundreds of life times of a species. Rather interesting statement. How did they know this to make such a statement without observation or experiment?

Goodman (1983) says that Darwin: *"reasoned, offspring whose variations best fit the environment would be the ones naturally selected to survive and propagate. Darwin claimed that acting over billions of years this process results in the inevitable progression from ancient simple forms of life to complex modern forms of life, leaving a wide array of extinct forms in its wake".*

Darwin's observations were based on:

- The similarities between species only.
- Not on both the similarities and differences together.

One obsessive conclusion that scientists have drawn is that since we see slow geological changes around us, change is the pattern dominating existence. Hence life is also changing, and it follows that evolution does occur. What I can confidently say is that change may be occurring, but it certainly doesn't mean that evolution takes place:

- Evolution is not any change.
- It is a special type of change.
- It is a complete change of species, from one type to another, over time (speciation).

4.2 The Conclusions are Lacking Support

Some of the evidence used to prove evolution is the fossils found of creatures that have become extinct. It has been concluded that if some species have become extinct it follows that new ones are appearing. This conclusion is lacking support. Old species might have become extinct, not because they had become unfit, but because of disease (viruses and germs) or geological disasters which have nothing to do with evolution. Afterall, they were fit to live for a long time, and most of them have become extinct as whole species. Smaller, less evolved creatures, such as viruses and microbes, which were more likely to become extinct, are still roaming around, and can wipe out complete species that are more complex and a lot more evolved, only if the conditions are right for them to spread as epidemics. Tuberculosis, cholera, black pox and plague killed millions of people in the past, until medicine found drugs for them. Some microbes are so effective that if one enters the body, it will be enough to kill a person no matter how strong that person is. AIDS is a striking example. Where is evolution here? Microbes may have wiped out complete species in the past. There is no way to disprove such a possibility.

4.3 Darwin's Natural Selection Theory Crumbles

Many scientific and philosophical arguments and

problems have arisen about evolution, and an immense effort, for around two centuries, has been spent wrestling with them. Eventually Darwin's theory of natural selection began to crumble with new evidence.

Ruth Moore (1979) points out that: *"Each of these groups (i.e., groups of species) is different from all the others. There is a discontinuity, a gap between even the closest of the clusters".*

Goodman (1983) quotes Stephen Gould and Niles Eldredge (1977): *"There is no direct evidence for gradualism with any hominid taxon … Each species disappears looking much as it did at its origin".* He also quotes James Gorman (1980*): "Among paleobiologists, scientists who study the fossil record, there is a growing dissent from the prevailing view of Darwinism".*

Goodman (1983) adds: *"There is little evidence that any of the different hominid and pre-hominid types underwent evolutionary change during their lifetime. Australopithecus, Homo erectus, and the Neanderthals seem to have looked the same way throughout their respective reigns".*

The following questions may be asked:

- Did any evolutionary change really take place?
- Or do species merely adapt to the environment?

Goodman (1983) also quotes geologist Louis Agassiz, one of the most powerful voices in the American scientific establishment, who branded the theory as: ***a scientific mistake, untrue in its facts, unscientific in its method and mischievous in its tendency… there is no evidence of direct descent of late from earlier species".***

The problem lies in the obsession some evolutionists have that the latter species came from the earlier species, and everything happened in the past.

4.4 The Evidence of Evolution and the Personality Cult

4.4.1 The Bone Fossils are Not Sufficient Evidence

Biologists have projected to us a picture that there is sound evidence for evolution:

- What is this evidence?
- And where is it?

Goodman (1983) says: *"Darwin's defenders insisted that the evidence to support his theory lay buried in the geological record, that the missing links between species would inevitably be uncovered through further research and exploration"*.

What is not realized is that even in the event such bones and fossils are found there is not sufficient evidence that they evolved from each other. The bones alone are insufficient to disclose the function of the animal, and therefore the supposed evolutionary history of the animal to which the bones belong. Ruth Moore (1979) quotes Dr. Washburn as saying: *"To a certain extent function is not reflected in the bone. But you cannot solve this puzzle by looking only at the bones, for the answer is not there. The answer lies in how the man or animal functioned"*.

This places all the so-called evidence of evolution and the conclusions based on it in serious doubt. She goes on to say that after many experiments on rats: *"To his continuing surprise, Washburn found that it made relatively little difference what was done to the bone. Other bones would grow back and fill it in. In the end removal of even large sections made little difference to the animal"*. She goes on quoting Washburn as saying, *"we started to study bones and muscles. When we were through, we had decided the bone was relatively unimportant as long as it was there, and the muscles were exceedingly important"*.

4.4.2 Discontinuity and No Gradual Evolution

Although the answer does not lie in the fossil record, early Darwinists kept making their conclusions based almost entirely on it. This is because they did not have many other lines of evidence to work with at the time. There is also another problem with the fossil record. Smith (1982) points out, *"It is that fossil records reveal long periods of little or no evolutionary change, punctuated by short periods of rapid changes … A persistent problem in evolutionary biology has been the absence of intermediate forms in the fossil record. Long-term gradual transformations of single lineages are rare and generally involve simple size increase or trivial phenotypic effects. Typically, the records consist of successive ancestor-descendent lineage, morphologically invariant through time and unconnected by intermediates."*

This was a difficult problem for which Darwin's theory could not find an interpretation. There is a discontinuity in the fossil record, meaning that there are a dearth of alleged "missing links" of species. Two possibilities can be considered:

- One is that no fossil was left of that particular intermediate species at all (which is strange),
- Or that the intermediate species never existed.
- So, which possibility is correct?

For evolutionists the solution has to be assumed, and it will purely depend on personal opinion, rather than facts. This, i.e. personal opinion, has always been the problem with evolution from the start. Goodman reports that, *"Throughout the study of fossil man, the related elements of interpretation, theory and perception have always been firmly connected with the personality and persuasive ability of the proposer. Thus, science has been dominated by ambitious individuals and has advanced as much by the force of argument as by the strength of the evidence."*

4.4.3 A Surprise for The Unsuspecting

But in many cases, even the personal opinions that one sees evolutionists often make are hurried by enthusiasm, and without enough evidence or careful

study. Leaky, in his book "Adam's Ancestors," 1960, says:

"And our opinion is formed by a rapid and often quite subconscious assessment of a wide range of characteristics which together combine to form the picture of a particular racial type… Here the personal interpretation of the value of the evidence before the individual scientist inevitably plays a large part, so what we find, again and again, is that fossil human and sub-human remains are classed by some scientists as races of a single species and by others as having specified or even distinct genetic rank…The mere fact that two things (whether skulls or teeth or pieces of wood) have the same length and breadth and height does not mean that they have the same shape or are morphologically identical. Far from it… The study of human evolution is still in its infancy, chiefly because, up till now, the available fossil evidence upon which to base sound conclusions has been somewhat scanty".

t is extraordinary how, after reading this, scientific minded people come back to claim the reality of human evolution. Evolutionists themselves are in disagreement about their issues. Moore (1971) says: *says, "It was extremely difficult to be sure. And since there could be no assurance in most cases, serious difference of opinions developed about the age of almost every important human or near-human fossil."*

Dorothy Hinshaw Patent in her book Evolution Goes On Every Day (1971) stresses that, *"There is a great deal of disagreement among evolutionary biologists themselves over the relative importance of various factors in the course of evolution, both in the past and present."*

Discussing the different theories of evolution, Andre de Cayeux (1969), in his book, *Three Billion Years of Life*, exclaims that: *"When confronted with such markedly diverging opinions, we wonder how they originated. They are partly related to eras, and we guess, even to the personality of the scientist.".*

Hence, it seems that we have been misled by people's ambitions, tastes and personal beliefs that have been given to us as scientific facts.

4.4.4 Scarcity of Evidence

The evidence available is surprisingly scarce. To our surprise, Robert Ardrey (1968) informs us in his book, *African Genesis: that "that … only two examples of earlier fossil apes exist anywhere on earth."*.

And on these two skulls a complete theory of man's evolution has been built. Ruth Moore says that: *"Nowhere is the story as a whole now to be found"*.

What seems to have happened was that an idea was proposed that appealed to some minds, and an army of scientists marched after it, steering everybody's thinking behind them. Most people have no idea how much these scientists differ among themselves, and how many errors have been made, and are still being made. Even Darwin himself, who was supposed to be the initiator of it all, has been proven to be wrong.

4.5 Evidence Against Evolution

New evidence created problems, and the theories of evolution have suffered serious set-backs over the years. The continuing new evidence is pointedly against evolution.

Goodman (1983) says: "Today many scientists are literally dumping Darwin for a new theory of evolution suggesting that new species may have appeared as a result of quantum leaps forward, which accounts somewhat better for the evidence of modern man's rather sudden appearance.".

Leaky (1960) points out that: *"We may also have to revise our ideas from time to time as to where the cradle of mankind is to be found… As I write this chapter news comes of important new discoveries of fossil ape material in Europe…So that when this fresh evidence is interpreted, we may have to alter our ideas once more until, at last, we*

hope that the picture will one day be fairly complete".

But are they looking for something that may not be there at all?

That is a possibility which new discoveries are pointing to. Moore states that: *"A picture was drawn of the missing link and primitive man. Both were conceived as hulking ape-like creatures who shuffled along with bent knees and head thrust forward. The actual bones when they were found, shattered this picture. The fossils revealed that the ape-man walked very much like man and had an upright near-human body, long before the brain reached human size".* So, she stresses that, *"a long-accepted picture must be changed."*.

In fact, if we take a quick look at the theories of evolution, we find that major changes have taken place, and new theories have been postulated to correct previous theories, which had been considered correct for a long time, but are in fact false. The new theories, however, require many assumptions and patching-up before they can be considered plausible. G. Ledyard Stebbins (1971) says that, *"We teach as historical fact many of the probable events connected with their rise and fall. The evidence which biologists now have about the rise and extinction of major groups of animals in past geological eras is of a very similar nature, and carries with it about the same degree of high probability".*

What is forgotten here is that knowing history may be important from a cultural point of view (even if falsehoods make their way into the historical records). However, the question of creation is different from history in the sense that it can affect our way of life, ethics and ideals. It can shift the way we live completely one way or the other, and it certainly should be taken more seriously by responsible people. The whole issue of evolution, however, as Stebbins puts it, is just a probability, not a certainty. Nevertheless, it has been projected to us as a scientific certainty, but, in fact, very far from a science that we can trust.

4.6 Faking Evidence

Most people are under the impression that scientists don't, and can't, fake science. This belief may be true for sciences like mathematics, physics, chemistry, engineering and the like. In these types of science, faking can lead to disasters or the breakdown of a machine and can be easily discovered.

How about evolution? Does anybody wonder why it is normally associated with biology, and why evolutionists are called biologists? Is evolution, exactly, biology? When we consider that biology is the study of existing living things that we see now in our present time, while evolution is the study of what was (and assumed to have happened) billions of years ago, we realize that they are not exactly the same thing. In fact, they are two different and distinct subjects altogether.

While biology studies and experiments with real living things, evolution depends on opinions and assumptions because no one has seen the past. Evolutionist were never able to think outside the characteristics of living things present today to tell us what had happened in the past.

The museums in the world exhibit heads of ugly humans, with earth color skins, ugly beards, wide and protruding foreheads and protruding jaws. While in reality skin color and beard shape and hair cannot be recognized from bones. In other words, evolutionists use science to construct their ideas and what they believe, and to give the bones the shapes and appearance that support the theory of evolution.

The following are examples of numerous faking incidents by evolutionists to support their theory.

4.6.1 Faking Embryos by Ernst Haeckel

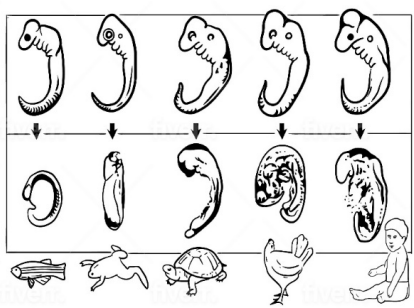
The "Good News Magazine of Understanding" published the following article in its September-October 2001 issue, page 23:

Ever since Darwin wrote his famous book on evolution, The Origin of Species, evolutionists have pointed to examples they claim support theory of evolution. But how good is this evidence?

Darwin relied on the work of others to demonstrate his theory. One famous example, still found in virtually every

text book promoting evolution, is what is commonly called "Haeckel's embryos.".

Ernst Haeckel, a German biologist, had supposedly shown that embryos from various animals were identical to each other in their earliest stages. Darwin had written "it is probable, from what we know of the embryos of mammals, birds, fishes, and reptiles, that these animals are the modified descendant of some ancient progenitor" (The Origin of Species, Great Books of the Western World series, p. 224).



Ernst Haeckel
Actual Appearance
Figure 3: Faking Embryos by Haeckel

Darwin also wrote that, since humans and all other vertebrates are apparently so similar in the early stages of

their development, 1952, "we ought frankly to admit their community od descent" (The Descent of Man, Great Books of the Western World series, p. 265).

Darwin and others promoted this idea even though other experts in the field, such as Karl Ernst von Baer (at one time Europe's most famous embryologist), disagreed. Von Baer stated that "the embryo of the higher form never resembles any other form, but only its embryo" (as quoted by Jonathan Wells, Icons of Evolutions: Science or Myth?, 2000 p. 84). However, Darwin cited von Baer in support of his theory even though von Baer did not believe in Darwinism and strongly objected to it.

Today, however, biologists recognize that Haeckel faked his drawings to support theory that embryos in essence reenact their species' evolution history as they develop.

Biologist Jonathan Wells writes that Haeckel's illustrations "show vertebrate embryos that look very much alike at their earliest stage … In fact, embryos look too much alike … He [Haeckel] was more than once, often justifiably, accused of science falsification … In some cases, Haeckel used the same woodcut to print embryos that were supposedly from different classes. In other words, he doctored his drawing to make the embryos appear more alike than they really were … Haeckel's contemporaries repeatedly criticize him for these misrepresentations, and charges of fraud abounded in his lifetime" (Wells, pp. 90-91, emphasis in origin).

Comparing Haeckel's drawings (top row in figure 3) with actual embryos (middle row), it becomes apparent that his illustrations were distorted to support his pro-evolution idea. Here we find a classic example of how the prejudices of those examining scientific evidence affect their conclusions. Haeckel, as many other evolutionists over the years, saw only the evidence he wanted to see and apparently believed that the ends (what he believed was the truth of evolution) justified the means (erroneous and even fraudulent supposed proofs of theory).

British embryologist Michael Richardson, along with an international team of experts, conducted in 1997 a study comparing Haeckel's drawings with actual embryos. His

conclusion? Haeckel's work "looks like it is turning out to be one of the most fakes in biology" (Elizabeth Pennisi, "Haeckel's Embryos: Fraud Rediscovered, "Science 227, 1997, p. 1435). In spite of repeated discrediting, however, Haeckel's ideas and drawings still appear in many recent textbooks and presented as fact.

The truth is that embryos at an early stage are demonstrably different from each other. Haeckel tried to show, through falsified drawings, that were embryos were similar. This supposedly meant that all creatures descended from a common ancestor. However, the development of embryos, rather than demonstrating evolution, shows that each species is distinct. Instead of supporting evolution, embryos point to creation.

4.6.2 The Java Man

When Eugène Dubois, a Dutch doctor, claimed that he found what was called the Java Man, in 1891-1892, on Java island, the British encyclopedia reported the five great pieces discovered were the following:

- A skull that resembles a monkey skull,
- A left thigh bone,
- Three teeth.

These pieces were discovered about twenty yards from each other. A piece of a left jaw was discovered in another part of the island, but in an earth layer with the same age.

A monkey-like human was constructed and claimed to be one of man ancestors, which turned out to be fake.

4.6.3 The Piltdown Man (Faking Skulls by Arthur Smith Woodward and Charles Dawson)

Peter Hancock, in his book "Hoax Springs Eternal: The Psychology of Cognitive Deception" provides the history of the Piltdown man hoax. In 1912, Charles Dawson (a British archeologist) and Arthur Smith Woodward (a paleontologist) claimed the discovery of the fossil of a new species, the missing evolutionary link between apes and humans, of an early human at Piltdown, Sussex, in England. It was given the name Eoanthropus dawsoni. They claimed that it dated back one million years.

Figure 4: The Piltdown Man

Dawson had partnered with a Jesuit named Pierre Teilhard de Chardin, who was a suspect in the creation of the forged fossils. Dawson asked Woodword about treating the bones to make them look like fossils.

After decades of leading scientists down the wrong path of evolutionary study, it was established as a hoax in 1953.

4.7 Evolutionary Theories: Justifications and Criticisms

In all, there are three theories at present to explain evolution:

- Lamarck's Theory
- Darwin's theory
- The mutation theory

4.7.1 Lamarck's Theory

Lamarck's theory (the transmutation of species and transformism of the 19th-century) gives the environment the key role in evolution. Jean Baptist de Lamarck (born in 1744) was a French scientist who hypothesized that species react to change themselves to suit the environment, i.e., they work to change.

What this means is that a change that takes place in a living organism's characteristic, because of its need (such as a strong muscle for running) becomes part of the organism. The new change is then transmitted to the new offspring because (so theory goes) it becomes an intrinsic part of the species. There are a lot of missing links in this theory. It has been totally abandoned by scientists.

4.7.2 Darwin's Theory

Then came Darwin's theory in 1850 which emphasized "natural selection" as a means of gradual evolution. This is to say that nature selects the organisms that are the strongest and the fittest. In other words, it is the conditions that decide, and change occurs in the individual organisms to suite these conditions. Darwin's theory suffered from two problems:

First, changes in species were found in large leaps, not gradual (Section 4.5).

Second, it was found that the changes didn't happen in single organisms, but to the species as a whole population.

Smith (1982) points out that,

"Whereas competition is the basis of natural selection among organisms, competition alone would not have worked in pre-biotic times to select the fittest molecular assemblies, because certain forms of cooperation were also essential." Evidently so, since the cell when it was initially formed (so to speak) had no other species to compete with. This was something simple that Darwin and the evolutionists were puzzled with for about a century.

4.7.3 The Mutation Theory

The third theory is called the "mutation theory," and it appeared in 1950. This theory stresses the abrupt (or random) appearance of new traits by way of accidents as means of evolution through leaps caused by random mutations of genes. This theory was the way out for the idea of evolution after it came to a dead end with Darwin's natural selection. It too suffered from a problem, however, that such mutations alone are not sufficient to accommodate new species to their environment; because mutations (being random) may not always produce the best. Hence, it is argued that two factors work together to evolve species:

1. Mutations to produce the new traits, and
2. Natural selection to make the refinements.

Talking about natural selection, Andrey (1968) reports that:

"Darwin attempted to account for the differentiation of species on this basis alone, and his failure very nearly resulted in ***foundering of the entire theory****. But there is another form of natural accident that was unrecognized in Darwin's time. This is mutation… Theory of mutation* ***rescued*** *theory of evolution".*

The question is:

- Did it really rescue it?

- Does this mutation, or accident work?

Andrey answers:

"One mutation in a hundred may be regarded as benevolent, and generally we may say that the other ninety-nine mutations will kill the organism immediately, or so damage its genetic system that natural selection will accomplish its discard".

Amazing! It is not the whole accident, but only one percent of it. What an attempt to rescue the theory of evolution! It is just as bad as abrogating the whole theory. De Cayeux (1969) states that:

"abrupt divisions in the cycle of mutations are very possible but not proven".

But if they are not proven, how can they be possible? It seems to me that the least we can say about such a conclusion is that it is non-scientific and far from fact.

4.7.4 The Accident and Chance are the Rule

- But how do these mutations occur?

Dorothy Hinshaw Patent (1971) argues that:

"another factor beside natural selection can be very important in species evolution. It is called genetic drift. This is a random process. Certain traits may become somewhat frequent in a population by pure chance".

Thus, she contends, it is chance, not rules or laws, nothing systematic, although all the living species are complex systematic systems.

Andrey also argues that: *"accident is a factor never to be ignored in the reality of vital process".*

Maybe not, but to make it the governing rule is also not very scientific.

Monod (1971), says that:

"a population of several billion cells can develop in a few milliliters of water. In a population of that size one may be certain that any given mutation will be present… In so large a population, consequently, mutation is by no means an exceptional phenomenon: it is the rule".

- But where is the proof that it is the rule?

If we consider the rate of crime in the United States, which is quite high, can we say that crime is the rule in the U.S.? A rule needs a solid proof. It is not a matter of opinion if we are talking about scientific facts. Besides, how did this rule apply to the first-born cells? Especially if it is assumed, as we have seen earlier, that very few of them, and perhaps only one, existed and expanded. It appears that at a time that scientists, in all branches of science, are setting their theories according to the impossibility of accidental causalities between related events, the evolutionists are postulating the accident to be the governing law according to which life proceeds.

Monod says that, *"In effect natural selection operates upon the products of chance and can feed on nowhere else".* We notice a contradiction, however, when he adds, *"but it operates in a domain of very demanding condition, and from this domain, chance is barred. It is not to chance, but to these conditions that evolution owes its generally progressive occurs".* Reading these two statements for Monod, we find ourselves in no position but to wonder whether evolution is due to chance or not.

- But what are the factors that influence mutations?

Patent suggests that, *"another way to increase genetic variability available for artificial selection is through artificial mutation. Exposure to x-rays, ultraviolet radiation, or certain chemicals can increase mutation rate".*

Some scientists have gone along with this idea that mutations are caused by radiations. Stebbins (1971) says:

"*This has led some biologists to speculate that some of the 'spontaneous' mutations are produced by natural radiations, such as Comic rays. Yet when calculations are made, based upon known intensities of natural radiations compared to intensities needed to produce mutations, the results showed that the intensity of natural radiations is so low that it could not account for more than a tiny fraction of the 'spontaneous' mutations".*

Hence, this long-held view crumbled too, and the conclusion, as he puts it, is that *"perhaps the safest generalization to make at present is to state that 'spontaneous' mutations are by-products of accidents in nuclear or even cellular metabolism".* Once again accident and chance are the away out when there is no evidence, and they are given as the only scientific justification for the greatest phenomenon on earth, i.e. life. Science has never indulged in such poor justifications for any theory in any other field.

Richard Leakey in his book, *Human Origin*, 1982, states that:

"in the mixing up process a 'mistake' can occur and one or two of the instructions are altered. These mistakes are known as mutations and it is a matter of chance whether the new instructions they produce are better or worse".

This is how we have come about, By mistake and chance.

Moreover, Leakey says that it is not known whether the product of this chance is *"better or worse*". I do not know how mistakes can produce such extraordinary complex and advanced systems as the living species. We have always been taught that a mistake is a bad thing and should be avoided. One wonders why one cannot become a king by mistake.

An idea may be suggested that if we are the product of mistake, then the idea of mistake ought to be an accepted norm for productive systems in our daily life, or at least not looked upon negatively. If we are led to think that we are the product of mistake, we should not grow up to consider mistakes as a bad thing.

- And why don't mistakes work, or produce results, in our daily life?

Leakey adds: *"but sometimes the change is a lucky one and the new instructions lead to improvement"*.

Hence, this is the summary of how the story of creation is explained*: chance, mistake and luck*.

- Where is the science that we are led to believe?

It is acceptable to these scientists that this infinite number of occurrences of chance, mistake and luck happened to produce life, but the one chance that God made it happen is not acceptable.

Such a logical chance that does not contradict the laws of mind, upon which all science is built, could not possibly have occurred.

- Why?

We will probably answer this question in later chapters. But let us remain with the story of creation (evolution) a little longer to be clear of the suppositions that have been made as to how life started. To reiterate, these suppositions are only speculations and have never been scientifically proven.

4.7.5 The Mutation Theory Crumbles Also

Like the other theories before it, theory of mutations crumbled with the new scientific evidence; then another interpretation appeared. Leakey points

out further that even when they occur:
"the great majority of these mutations are deleterious, but a small portion of them is beneficial… Mutations are rarely if ever the direct source of variation upon which evolutionary change is based…Instead, they replenish the supply of variability in the gene pool which is constantly being reduced by selective elimination of unfavorable variants… Consequently, we should not expect to find any relationship between rate of mutation and rate of evolution. There is no evidence that such relation exists… (the) basic cause of the complexity of gene controlled adaptations is the complexity and indirect nature of the relation between the gene and the character… We cannot expect any single mutation to improve the overall fitness of an organism but only its adaptation to a particular environment".

Hence, the new evidence is that mutation itself does not cause any evolution, but this mutation which happens by chance is seen to contribute to a pool of mutations, and by chance this pool pushes forward for evolution. As we will see shortly, however, this is also not true.

Bleibtreu, in his book, "Evolution Anthropology", 1969, asserts this opinion by saying: *"the usual random process of the genetic mechanism tends to produce either no evolution changes that are sampling errors and that are non-adaptive or, only accidentally adaptive".*

De Coyeux points out the failure of the mutation theory by mentioning that: *"The lottery is not sufficient. Theory of mutation is a failure in two respects. The evolution of the species cannot result from chance alone, even if selection corrected the mistake, nor can it result only from the inward effort of creatures, because the more creatures there are at a given time, the more efforts they would make; hence there would be rapid evolution. This is not the case. Something else outside the creature must have played a part too".* De Cayeux therefore, stresses that, *"We know that the great majority of mutations are bad. We can even see this exemplified in our own flesh, or at*

least the flesh of the other men. Most congenital defects are of this origin. So, to explain evolution and the progress of life throughout time by a process where defects and imperfections are dominant seems paradoxical. Resorting to selection attenuates the paradox, but does it erase it? The explanation for a sonata is not in a series of wrong notes".

Bleibtreu mentions that, *"under the influence of random sampling error, commonly called 'genetic drift' in this connection, the frequency of a given gene may increase, even to a 100 percent, or decrease, even to zero… as far as is now known this is the only process by which random (unoriented with respect to adaptation) evolution can occur…How commonly it occurs and how important it is in the overall picture of evolution is still a strongly disputed question".*

- So, where do we stand?

The chance of evolving or getting devastated is equal, putting a balance toward affirming a static situation, not evolution. This is what is meant by saying there is a designer who created things. No wonder scientists are in disagreement and cannot make a law of evolution, although it is deceptively projected to us as reality. It seems to me that evolution is no more than a belief and a fashion of the present era, and an obsession that has engulfed the minds of some people, who are trying to justify it by any means.

Bleibtrue informs us that, *"the present consensus seems to be that it is rather common, but that its importance in long evolutionary sequences or radical evolutionary transforms is largely, or almost completely, overshadowed".* The evolutionists see the beauty of nature, then they assume evolution, and justify the assumption by "randomness". Where are the scientific facts then?

Bleibtreu mentions two possibilities:

The first is that *"if reproduction is differential, if there is a correlation between distinctive genetic factors in the parents and their relatively greater success in reproduction, then there will be an increase in the frequencies of these genetic factors within the population from one generation to another. Evolution will occur, and it will be oriented, not random".*

The second possibility is that *"if reproduction is random in combination with the inherently random process in meiosis, there is no statistical tendency for change in frequencies of genetic factors within a population; in other words there is no tendency for directional evolutionary change to occur…Even if mutation is taken into account, there is a point of equilibrium where a given mutation is balanced by back-mutation and random loss, and there is no tendency toward evolutionary change in the population. Thus, the random genetic process altogether, does not tend statistically to produce evolution".*

Since evolution is believed to have occurred, the first possibility is assumed; it is no more than an assumption made according to a pre-belief, rather than a scientific finding as to which of the two possibilities is in fact what has taken place. I would like to state here that since the process of mutation is said to be random, then we should tend to assume the second possibility, not the first.

4.8 Evolution of Whole Populations

Because of the sudden appearance of complete species, and the fact that mutations do not produce major changes in an organism, the hypothesis now is that evolution occurs to the whole population. Bleibtreu says:

"In evolution the relevant end is the adaptiveness of the population as a whole, its capacity to continue through future generations within an available environment".

- But what does this mean?

- Does it mean all organisms will have, by chance, the same mutations leading to the same changes in them?

Incredible! It amounts to millions of the members of a species randomly having the same mutations, and for evolution to continue, this random process must happen to all the generations of species all the time. This seems to me, if it actually happens, does so by design rather than randomness, and not at all by chance. This is because the repeated occurrence of such a phenomenon, with such immensity, contradicts the very definition of randomness.

To sum up the process of evolution, Kurten, in his book "Not from the Apes", 1972, says:

"Evolution has been shown to come from the interaction between variation in inheritance resulting from mutation- and natural selection. That is all, and we have to make do with it".

But De Coyeux draws attention to the fact that this last conclusion is not very solid. He points out that*:*

"the appearance of new forms poses difficult problems. Darwinism does not deal with it. Lamarckism offers us a lot of probabilities but very few facts can be seen working in nature today. Theory of mutation supplies us with a heap of detailed variation, but few of these are important or useful variations. It is like making a mountain out of a molehill".

4.9 The Mutation Deception

We stated in Chapter 2 that the DNA (deoxyribonucleic acid), or the Chromosomes, is a long molecule that contains our unique genetic code (carried in the gens). The genes are segments of the DNA. Like a recipe book it holds the instructions for making all the proteins in our bodies. Information is coded within DNA by the sequence in which the bases are arranged. The bases are arranged in groups of

three. Particular sequences of three bases in DNA code for specific instructions, such as the addition of one amino acid to a chain. The sequence of amino acids in a protein is determined by the order of triplet base pairs in the gene for that protein on the DNA molecule. The process of turning coded genetic information into a protein is rather involved.

The genes are arranged in independent sections, and each section operates independently from the other genes. However, there are controlling genes which make sure that other genes work properly.

Medical research tells us that mutations happen when the cell divides. Sometimes a change happens in the DNAs when the cell divides. Mutation means that a gene has been:

- Damaged, or
- Lost, or
- Copied twice.
- Mutations can also be deliberately caused in the laboratory by scientists.

For a normal cell to become sick (or cancerous) there will have to be several different mutations happening (more than half a dozen), because normally the cell corrects any abnormality that happens. When the number of mutations is more than what the cell can handle, it becomes a sick cell.

In a paper by Professor Murray Eden from the MIT (Massachusetts Institute of Technology), USA, titled “The Inadequacy of Neo-Darwinian Evolution As a Scientific Theory”, published in Wistar Institute Symposium Monograph, 1967, he showed that:

- For six mutations to occur by chance, and bring about a change, would take a billion years to occur once.
- For two dozen genes to be involved in mutations, it would need 10 billion years, which is much longer than the age of the Earth.
- Professor George G. Simpson, of

Paleontology, says that for five mutations to happen at the same time would take an infinite length of time. This means zero probability.

It can be clearly seen that there is no possibility for the variety of life on our planet to have come about through mutations.

There are 4 main types of genes involved in cell division, where mutation is likely to happen. These are the control genes, which are:

- Multiply Gene: This Gene command the cell to divide and multiply. When it is active, it speeds up the growth rate of the cell multiplication. If it is damaged, that cell, and all the cells that grow from it, may get into a state in which they are permanently instructed to divide. This may cause cancer to develop.
- Stop Gene: This Gene tells the cell to stop multiplying. If it is damaged, that cell, and all the cells that grow from it, may get into a state in which they no longer understand the instruction to stop multiplying. The cells will keep multiplying without control. This may cause cancer to develop.
- Repair Gene: This Gene repairs other damaged genes. If it is damaged, the cell will not be able to repair itself. Errors will build up in other genes over time, and may lead to cancer.
- Destroy Gene: This Gene tells the cells to die (destroy itself). If this gene is damaged, the cell may survive instead of dying, and this may lead to cancer.
- Mutations can also occur as follows:
  - Deletion, when a section of DNA (genes) is deleted, meaning part of the recipe for making a protein is completely gone.

- Insertion, when an extra gene is inserted from one section of the DNA to another.

Since the genes are independent of each other, when one gene is damaged, lost, deleted or added, the other genes keep functioning.

Why does something wrong happen to the gene?

Genes can get damaged due to:

- Lack of nutrients: The cell including the DNA, which is part of the cell, requires replenishing (feeding) all the time as a living entity. If there is a lack of nutrient the DNA may lose some of its constituents (Hardwar).
- Radiations, such as nuclear, high frequency radio waves, ultraviolet radiation from the sun, etc.
- Some substances in the food, such as insecticides.
- Chemicals in our environment, such as pollution.
- Smoking tobacco.
- Inheriting faulty genes from parents. Inherited genes are those that may be passed on to offspring. Mutations can be inherited only when they:
  - Affect the reproductive cells (male or female), and
  - Affect the hereditary material.
  - Mutations that do not affect reproductive cells affect the descendants of the mutated cell (becoming a disease) but are not passed on to offspring. i.e. not inherited.
- Deliberately by human intervention (genetic manipulation which is call genetic engineering to give it a less ugly description, while, in fact, there is no engineering about it at all according to the definition of engineering).

The question is:

- How do mutations occur?

We can consider the genes to be pieces of independent circuits, each with its own inputs and outputs, and its special function. Naturally the circuit here is a system of organic structure.

All the medical research and discussion about mutation says that when a cell mutates it either:

- Dies, or
- If it survives, it will become a sick cell causing disease such as cancer, diabetes etc. and this happens only when there are several mutations happening in the same time.

One my ask:

- Why do some harmful traits, like genetic diseases, persist in populations instead of being removed by natural selection?
- Why do disorders caused by mutation persist and why can't the evolution get rid of them?

However, evolutionists pull a number of 1% out of the air, with no proof or statistics, and say that although 99% of the mutations kill the mutated cell, only 1% of the mutations are useful and they are the reason for all the evolution that has happened since the formation of the first cell. A figure that is totally baseless, with a sad science associated to it.

The mutation rate is being actively studied research area. Scientists put the rate (of one mutation to happen) into hundreds of thousands to tens of millions of years depending on the species studied. It is important to note that a species is assumed to require many mutations for a small change (if any).

Hence, any claim of bacteria or viruses mutating is a deception. The only way for them to change is: if they are modified in the laboratory by humans.

Another important point to note is that the gene

carries the code which is a set of instruction. Hence, the code is non-material by definition. The instructions are precise and executed precisely. Being non-material, these instructions need an external designer to structure them. Instructions don't come by themselves out of the air.

4.10 DNA Mutations Do Not Occur Randomly

The SciTech Daily magazine published the article below:

DNA Mutations Do Not Occur Randomly – Discovery Transforms Our View of Evolution
By MAX-PLANCK-GESELLSCHAFT, JANUARY 16, 2022

4.10.1 Beating the Odds in Mutation's Game of Chance

Discovery that plants protect their most essential genes transforms our view of evolution.
Mutations of DNA do not occur as randomly as previously assumed, according to new research from Max Planck Institute for Biology Tübingen in Germany and University of California Davis in the US. The findings have the potential to dramatically change our view of evolution. The insights have far-reaching implications, from better knowledge of crop domestication to predictions of the mutational landscape in cancers.

Mutations, which occur when DNA is damaged and left unrepaired, are the major fuel of evolution. A central assumption of Darwin's theory of evolution is that they arise randomly, and that only natural selection determines which genes change more quickly and which more slowly in the course of evolution. This core assumption has now been upended.

"We always thought of mutations appearing solely by chance across the genome," says Grey Monroe, an assistant professor in the UC Davis Department of Plant Sciences and first author of the paper. *"It now turns out that the pattern of mutation is not only very non-random,*

but also that it's non-random in a way that benefits the plant."

"This is a completely novel perspective on mutation and the way evolution works," comments Detlef Weigel, scientific director at the Max Planck Institute for Biology and senior author of the study.

4.10.2 Protecting plants with harmful mutations

Researchers grew specimens of the widely distributed weed Arabidopsis thaliana in a sheltered lab environment, where all plants, including ones with harmful mutations, could reproduce. Such harmful mutations would normally be quickly removed by the selection pressures that prevail in nature and therefore disappear before they could be observed. By analyzing the genomes of hundreds of lab grown plants, the scientist could identify thousands of mutations as they arose.

Sophisticated statistical analyses revealed that these mutations were by no means randomly distributed in the genome, as the researchers had expected. Instead, they found stretches of the genome where mutations were rare, and others where mutations were much more common. In those regions with few mutations, genes needed in every cell and thus essential for the survival of every plant were greatly overrepresented. "*These are regions of the genome most sensitive to harmful effects of new mutations,"* Weigel says, *"and DNA damage repair seems therefore to be particularly effective in these regions."* It is as if evolution were playing with loaded dice – it minimizes the risk of damaging the most vital genes.

4.10.3 A new perspective on classical evolutionary theory

The scientists found that the different types of proteins around which DNA is wrapped in the cell nucleus are highly correlated with the appearance of mutations. *"It gives us a good idea of what's going on, so*

that we can predict which genes are more likely to mutate than others," Monroe says.

Weigel stressed how entirely unexpected the results were in the light of classical evolutionary theory: *"It has long been known that during the course of evolution certain regions of the genome accumulate more mutations than other regions do. At first glance, what we found seemed to contradict accepted wisdom that this just reflects natural selection removing most mutations before they can actually be observed,"* he explains. However, despite the uneven distribution of mutations in a typical genome, the important regions are not entirely devoid of them, and these regions can therefore also evolve, although at a slower pace than other parts of the genome.

4.10.4 Future uses in breeding and medical research

"The plant has evolved a way to protect its most important genes from mutation," Monroe says. *"This is exciting because we could even use these discoveries to think about how to protect human genes from mutation."* In the future, one might use them to predict which genes are best targets for breeding because they evolve fast, or which are most likely to cause disease in humans.

4.11 Important Note

It is obvious that what is being stressed above is how to manipulate the genes for obtaining certain desired results.

4.12 Genetic Manipulation (Messing Around)

Genetic manipulation has been falsely given a fancy name of Genetic Engineering. When we look at what engineering is, we find that there is no engineering of any kind when manipulating genes. It is no more than messing around with living genes.

So, what is engineering? To understand this, we look at what engineers do:

1. Engineers take materials and purify them

or create special compound from them,
2. Then they manufacture these compounds to create all kinds of parts,
3. Then they assemble these parts in special design and predetermined manner to create a new functioning system.

The question with genetic manipulation is: what exactly do biologist do with the genes?

1. Do they assemble material from which genes can be made? The answer is no.
2. Do they create new genes? The answer is no.
3. Do they assemble any parts to create a new functioning system? The answer is no.

So where is the engineering in dealing with genes? Obviously, there is none. How deceiving?
To mess around, or shall we say manipulate, is possible. So, what exactly do biologists do and how do they manipulate genes?

The answer has become simple now. They merely plug out a gene (a complete circuit) from its position in the chromosomes and place it somewhere else. They can do this for several genes also. The cell (the complete circuit system) now functions differently. This is what biologist do.

4.13 Speeding up Virus Mutations

Siobain Duffy, 2018, says: *"In some cases, there is no benefit to mutation at all. At an extreme, an organism that's "perfectly" adapted to its constant environment would do best to reduce its mutation rate to zero—there are no more beneficial mutations, so all mutations are likely worse than the current genotype. In a constant environment, it would be best for the optimal genotype to not mutate at all. …. Thus, natural selection will favor inducible mutation rates, which are low under normal conditions but greatly increased under stressful (i.e., low-fitness) conditions … cells have evolved many ways of tweaking their mutation rates … RNA viruses are perhaps the most intriguing biological entities in which to study mutation*

rates. They encode their replication machinery, and thus their mutation rates can be optimized for their fitness".

- Since viruses multiply fast, mutation can happen, but most of them are not beneficial.
- Can scientists interfere to make the virus has beneficial mutation? Why not?
- Since mutation rates can be optimized, can scientists interfere to speed up mutations? Apparently yes.
- Can scientists interfere to make this mutation speeding as part of the virus itself?
- Can scientists engineer the type of mutations they want to happen, and the order in which they?
- Is this what is happening with the fast virus mutation that we see?
- Have the mutations been optimized and their order programmed for some viruses that are of interest to scientists?

4.14 Heart Intelligence

It was thought for a long time that the intelligence only exists in the brain. Recent research has now shown otherwise. The heart shares some important intelligence with the brain. It actually communicates with the brain in ways that greatly affect how we perceive and react to the world around us. A new term, the "heart brain" was coined by neurocardiologist Dr. J. Andrew Armour in 1991.

The HeartMath Research Center in the Institute of HearMath, reports the following in the "Science of the Heart" (Rollin McCraty, 2001):

"New research shows the human heart is much more than an efficient pump that sustains life. Our research suggests the heart also is an access point to a source of wisdom and intelligence that we can call upon to live our lives with more balance, greater creativity and enhanced intuitive capacities. All of these are important for increasing personal effectiveness, improving health and relationships and achieving greater fulfillment.

We have learned, however, that communication between the heart and brain actually is a dynamic, ongoing, two-

way dialogue, with each organ continuously influencing the other's function. Research has shown that the heart communicates to the brain in four major ways: neurologically (through the transmission of nerve impulses), biochemically (via hormones and neurotransmitters), biophysically (through pressure waves) and energetically (through electromagnetic field interactions). Communication along all these conduits significantly affects the brain's activity. Moreover, our research shows that messages the heart sends to the brain also can affect performance."

Can evolution explain the need for the heart to evolve to have such capabilities? Evolutionists are silent about it.

4.15 Evolution is a Faith and Religion

Despite the scarcity of evidence, and the failure of all the theories proposed to give sound justifications for the notion of evolution, some stick to it and try to justify it by any means. As stated previously, it is really becoming a mere belief, rather than science. Peter Russell says, in connection with freeing of oxygen to atmosphere by the first species of cells, which are assumed to have fed on chemicals and then released oxygen (so to speak):

"Oxygen continued to accumulate until 1.5 billion years ago, when it reached a concentration of 21 percent, the level which 'happens' to be the optimal balance between metabolic efficiency and fire risk. There after it abruptly stopped increasing and has remained remarkably stable ever since".

- Isn't it astonishing how belief in evolution effects people's thoughts?
- If I were to say that I came from a remote place in the Amazon, and I see the present technical civilization for the first time. I see all kinds of cars running around, planes flying about, etc. I then

decide that: “Machines continued to accumulate until they reached the present level, which happened to be what is required.” What would people think of me?

- Why did the oxygen, as Russell claims, so abruptly stop?
- And how did it happen to be the optimal balance between metabolic efficiency and fire risk?
- And why did the atmosphere care about its own fire risk, or even metabolic efficiency?
- Why did it aim for equilibrium?

Presumably, it is another incredible accident. All these great phenomena are incredible accidents.

We are comfortable with the idea that the machines of the present civilization are designed by some designers. It is only fair to our intelligence to assume the same for the phenomenon of oxygen and the monumental phenomenon of life. But the ideas of accident, chance, luck, verbalized as “maybe” and “must have been” etc. have captured the minds of many scientists because of the previous belief that says evolution is the reason for creation.

Another justification for this belief is given by Stebbins, who argues that:

“Such improved structures have evolved gradually, presumably through accumulation of many mutations and gene combinations”.

It is stated with confidence that the structures have evolved, but when it comes to the reasons the word ‘presumably’ appears in his sentence because no certainty exists.

- But if no certainty exists, don’t we have the right to ask for proof that the

structures have ‘evolved’?

Smith justifies the creation as follows:

“Geophysical processes such as weathering, evaporation and sedimentation must have acted then as they do now to create a diversity of environments. Evidently at least one of these environments was suitable in temperature and composition for life”.

This is true, but the question is:

- What is the environment?

Surely if we are still living, and if there is life in us, then that environment must have been similar to our own. It comes to one’s mind to suggest that if the environment is the same, or similar, then life should have been in a state of continuous birth. This is to say, the creation of the suggested primitive cells ought to have been continuous from that time until our present day.

- Is this a fair suggestion to make or not?
- And if so, where is the evidence?

Biologists have never spoken of this at all. They only tell us that life came about some few billion years ago, then started evolving (for no reason given). If there is no birth of new cells and new life, the question is:

- why did it stop?

De Coyeux justifies evolution as follows:

“If we agree that nature could make a creation of different species from one given creature, then we cannot deny that she could make the same possibility work for a creature of another genus, because the limits of genera are only continual”. Then he adds, *“Once we have started down the path of evolution it is impossible to stop half way. It is all or nothing”.*

Hence, evolution is assumed to be true, then,

naturally, the conclusion follows.

- But isn't this what we have just said about the environment being right for the continuous birth of life?

If De Coyeux's supposition is acceptable, then so must be the supposition of continuous life. I might make the following opinion in the same manner as De Coyuex did with his deduction:

"If we agree that nature made one primitive cell, what stops it creating more? We either go along with this assumption or not, it is impossible to stop halfway. It is all or nothing".

- What would the answer be?

De Coyeux contends that the important thing is not how life came about, but,

"to know the direction taken by this vital movement throughout time and space and to understand its rules and orientation. Its structures are means or actors, but the essential is in what way they play, rather than what they are".

No doubt it is essential to know how life works, because this helps to improve our life, health, happiness etc. Nevertheless, when a theory is hypothesized and projected to us as a reality and fact, we have the right to ask for solid proof.

Dorothy Hinshaw Patent (1971), draws attention to the fact that: *"when we speak of evolution we are really talking about* ***possibilities, not certainties****".*

This throws De Coyeux's first assumption over the wall, making his conclusion an unfounded result that cannot be taken seriously. Stebbins, however, further justifies evolution with a matter of opinion, rather than solid scientific fact. He says:

"all modern species and races of organisms have existed as successful populations, well-adjusted to their environment, that all of the potentially useful mutations would have occurred at least once during evolutionary history of the species".

So, once again, because man has two eyes, he must see with two eyes. Because species exist, they must have evolved and the useful mutations must have occurred.

- What is the difference between this conclusion, and the conclusion that because machines exist, they must have evolved from each other?

After all, machines are also based on the same principles and made in similar manufacturing methods and techniques. For example, all cars and trucks have a lot of things in common, such as the engine, steering, wheels, seats, breaks, etc. The man from the jungle would see such similarities and would have just as sound justification that these machines evolved from each other by chance and accident as the justification of the theory of evolution.

However, some justify evolution by time. Andrey says: *"to comprehend evolution, I have said, we must gain at least respect for the immensity of time. When we have acquired some shuddering comprehension of that abyss called a million years, then we can understand how a chinless, small-brained, but manlike creature, the last of animals, could plunge into that abyss with all his capabilities to run and throw and hunt and kill, and all his primate-inherited instincts for sexual and social relationships, for property and status, for enemies and friends; and how we could emerge from the abyss without very much added but a chin and bigger brain".*

It is amazing how we are expected to respect time rather than our intelligence, and it is amazing how the brain is considered a trivial thing, referring to it in the

phrase *"not very much added"*.

I will discuss the brain issue later, but I would like to point out here what blind belief can do to people's thinking. It is more amazing that Andrey comes back to ask, not respecting the time that he asks us to respect:

"If nature, in half a billion years, could produce the living world we know, then why, in the preceding billion years, could it produce little more than the scum on a farmer's pond?"

To answer this, he diverts from the issue of time, relying on more strange reasoning, to say:

"the answer, of course, is quite simple. Death in the pre-Cambrian times was unknown. Life existed, but not death…The world of algae, the amoebas, and the primitive worms is a life of continuous existence…An over-simplification of a sort is made by recording that life invented death".

This is quite a sticky pond to fall into. One can now imagine how far the "believers" go for the sake of justifying their faith. Even fads and mythical imaginations could become facts as far as their logic is concerned. One cannot argue rationally when science is pushed to such limits.

- Where is the scientific proof?
- Where are the facts to prove that life invented death?

Andrey admits, however, that:

"there seems no striking reason why a condition that prevailed for two-thirds of life's span could not have hung on for just a little longer…What drowsy occupants of the late pre-Cambrian slimes were afflicted by a series of accidents that combined to deprive them of their immortal ways? We don't know…As we look back into the ultimate origins of the force that would one day be man, we come to a breaking point some five hundred million years ago. Earlier, very few and only the simplest of the major

possibility of life (which biologists call phyla) are in existence. Then in very short order, as revolutionary time goes, the rest quite suddenly appears.

All of the infinitely varied, infinitely complex animal life that we know today occurred during this period, not earlier…Why? What happened, five hundred million years ago, to create the beginnings of a vital, varied world?"

Indeed, these are good questions. But they are not for us to answer. The evolutionists should answer them. It may not be quite true, however, to say that previous to five hundred million years ago only few and simple organisms existed. This is just an assumption, because no traces can be found that these organisms actually existed then.

Going back to the subject of justification, Bertrand Russell says that: *"All living things produce themselves so fast that the greater part of each generation must die without having reached the age to leave descendants. A female cod-fish lays about 9,000,000 eggs a year. If all came to maturity and produce other cod-fish, the sea would, in a few years, give place to solid cod, while the land would be covered by a new deluge".*

From this he concludes that there is a constant competition both within each species and between different species, leading to selection and evolution.

But according to De Coyeux this is not so. He points out:

"If it is true that evolution results from random mutations at a constant rate throughout the geological eras, then we should have more chance of observing traces of it when there is a short period of time between generations. If evolution really begins with a lottery and if we take a ticket each time, the main prize should be won more often as the drawings become more frequent. However, the drawing, or new generation, is every several years for horses and elephants. For the tiny diatoms, it is every few days. And yet the main prize, which is the new species, does not

appear more often in the course of the geological eras. The life expectancies are the same in both cases.

In a lottery or a raffle, we have more chance of winning the big prize if there are one hundred tickets than if there are one hundred thousand. Life offers us this variety. Some species have very few seeds or eggs. Others have a great many. Oysters have several million, and puffballs have several billion. It is true that many of these seeds are lost or eaten while they are still at the egg stage or unfertilized. But many also became larvae, then young organisms, and are then subjected to selection as are the adults. We should find more rapid evolution where there are more eggs. But the picture of life in the past shows us nothing of the kind. The fresh water mussel, called unio, lays two hundred thousand eggs a year. The related viviparous paludina gives birth to only fifty offspring. Yet, in the geological strata, it is the paludina that has evolved more quickly than the unio. The camel gives birth to one offspring per year. The frog gives birth to five thousand. Five thousand tadpoles abounding in the water of a pond - what a magnificent opportunity for selection! And yet in the geological strata, it is the camel that has evolved more quickly".

With this argument Russell's justification is demolished.

4.16 Myths to Prove Evolution

The belief in the idea of evolution took some scientists back to Greek mythology. These scientists, somehow, are convinced that the idea of evolution is not recent, but as old as the history of man; thus, this became for them another proof of its correctness. Moore says:

"The Greeks caught more than a glimpse of the basic truth of evolution. Thales, who lived from 624 to 548 B.C., looked at the abounding life in the blue Aegean and declared water to be 'the mother from which all things arose and out of which they exist'".

- Where is the idea of evolution in this?

All living things need water, which is a fact of life. Moore is simply stating this fact. Man has known this from simple observation throughout history, even before the Greeks. De Coyeux refers to the Greeks. He says:

"We have already seen in ancient Greece, Empedocles conceived the idea of separate units - limbs, heads, horns, eyes - wandering around and combining by chance into monstrous forms many of which were then eliminated by life. This was the last suggestion of the idea of natural selection which was to be taken up again later by Darwin".

What a desperate connection between myths and science to make a theory! Here the absurd imagination of flying limbs, heads and eyes comes in line as supporting proof of evolution. If the old Greek myth emphasizes evolution, why can't the rest of the Greeks and the whole of Europe, who believed in God, emphasize the concept of a designer?

Moore says that:

"theory of evolution is not being weakened by this reaction of past errors and misconceptions and by the opening of new understandings. On the contrary, the basic truths developed by Darwin and the brilliant succession of evolutionists who came after him are strengthened. Science can make again for its goal: the unattainable but approximate truth about man, his origin and evolution".

They are called truths, but we have just seen that everything is a matter of opinion. Then they are called the approximate truth, which is not attainable, which makes it a waste of time and effort since we know already that we cannot attain it. This makes us assume two possibilities. Either it is impossible for us to know the truth behind the subject, and therefore, should claim no right to project it as the fact of creation, or the idea is totally wrong, and it is impossible to get anywhere with it.

4.17 No Reversal

It is hypothesized that evolution goes in one direction only, towards improvement. No reversal takes place. Bleibtreu mentions that:

"no organism, no population, no community returns precisely to any antecedent structure or state. A gross but impressive example! Whales are descendent from fishes; they have returned to the water and resumed the ecological status of fishes that is or ever was… The genetic processes of evolution are all reversible, but that all should reverse to just the same extent in conjunction and within an intricate and changing environmental framework is so improbable that it is not likely to have happened in only a few billion years".

- Isn't this astonishing?

When it comes to mutations being random and producing man from a cell it is not strange. On the contrary, it is very probable. But when talking about reversing the process, it becomes highly improbable.

- Aren't mutations random?
- Don't 99 percent of them work against improvement?
- Isn't it logical, when comparing the 1% to the 99%, to assume that evolution should lead in the direction of the 99%?
- Isn't this direction what should be the highly probable, not the direction of the 1%?
- Where is the scientific proof that reversal doesn't' take place? What about the accident, is it prohibited here?
- Or does accident have its laws that prevent it from going into reversing the species' traits?
- What if the species went back to exactly the same previous conditions?

Kurten also asserts, *"there is no going back; evolution does not reverse its course"*.

- Why not?
- Where is the evidence, or proof?
- Is it a law that it does not reverse?
- If so, who made this law?
- An outsider (other than man)?
- Or is this another continuous accident?

The ironic thing about how evolutionists think and determine their philosophy, can be seen in the following statement by Kurten:

"It (man) is the only lineage which has a future evolutionary potential, the only one that can still give rise to something really new. A horse, a cat, a bat, etc., ***cannot evolve*** *into anything really different:* ***only man*** *can do that"*.

- It may be argued that if evolution is possible why can't these animals evolve? Afterall, they have evolved before.
- Isn't this a rather strange opinion from an evolutionist?

4.18 No Evolution

The whole thing is in no way a firm science. Smith sums it up by saying:

"if this adaptation is to be brought about by the natural selection of variants which are in their origin non-adaptive, the process must involve a very large number of steps, many of them small in extent. To produce a detailed adaptation by means of mutations of large effect only - macromutation would face the same difficulties as would a surgeon obliged to perform an operation using a mechanically controlled scalpel which could only be moved a foot a time. Fisher, in an argument quoted below by Lande, went further; he argued that, since existing organisms are well adapted, large mutations are necessarily harmful. I am not fully persuaded of this. I agree that

adaptation could not be produced by the selection of macromutation only, but I cannot see why occasional macromutations should not have been incorporated by selection. The question is ultimately an empirical one".

Evidently there are no facts, and no agreements on the theories of evolution, but a shabby model, or models, are being fitted to existing phenomenon, outside the realm of science. The matter is not concerned with science, or scientific laws. Otherwise:

- Why is it that sheep have evolved to have such a warm wool coat while cows have almost bare skins, even though they both live in the same environment?
- And why is it that other species have evolved to be so different from each other even though they live in the same environment (assuming they evolved from one cell)?
- Why is it that for some, if you remove an important part of the creature, it dies, while for others even if most of its living tissues or structures are removed (like in plants) it doesn't die?

As a matter of fact, there are endless questions that can be asked before which theory of evolution stands helpless.

Andrey writes: *"We might surmise, of course, that life itself had come into existence only shortly before. But the surmise would not be true. We don't yet know the age of our planet, although an order of four or five billion years is as good a guess anyway. And as we do not know our planet's age, we do not know the time or circumstances when life began…whether the first amalgam of inorganic matter into a vital being took place by accident or by imperative, because it simply did not or because it simply had to; whether it came about by the process of chemistry, or radioactivity, or of Divine absentmindedness all these are points debatable".*

Nevertheless, a belief is a belief, right or wrong. Those who believe in evolution, tell it to us as a legitimate scientific fact that we have to accept. They cling to it as if it were a Divinity. Note also, the difficulty experienced when it comes to making a reference to the Divine, he describes it as *"Divine absentmindedness"*. I sense that it is rather difficult for him to make a reference to anything Divine, even in passing, to the extent that he uses this derogatory phrase showing no respect for the billions who believe in God.

4.19 Only Adaptation

We have seen that there is no evidence that evolution has actually occurred. No one can prove, beyond doubt, that a given species has evolved from another. Instead, there are a lot of speculations and differing opinions. But evolutionists keep telling us that experiments show that evolution *must have* occurred because of the adaptive ability that is observed in the living species.

- How far can adaptation go?
- Does it go to the extent of changing species completely into new ones?

Stebbins says that, *"To be sure, no biologist has actually seen the origin by evolution of a major group of organisms. Nevertheless, races and species have been produced by duplication in the laboratory and garden, some of the evolutionary processes known to take place in nature"*. But what are these evolutionary processes? Bertrand Russell (1961), says that, *"Domestic animals have been greatly changed by artificial selection: through the agency of man, cows have come to yield more milk, race horses to run faster, and sheep to yield more wool. Such facts afforded the most direct evidence available to Darwin of what selection could accomplish. It is true that breeders cannot turn a fish into a marsupial, or a marsupial into a monkey; but changes as great as these might be expected to*

occur during countless ages required by geologists".

So, all that is available is **adaptation and improvement, not a change of race or species.**

And as for the time required to change the species, Moore says:

"The dilemma was acute. Could modern man have evolved from the stage of the south African ape-man in the brief period of one million years? The answer seemed to be no, if the difference between the ancestors (i.e. Neanderthal man) and the men of today to be accounted for by natural selection working in the time and the pace Darwin had assumed. Then one million years could not possibly have sufficed".

So, to say that evolution has occurred due to time is not sufficient and there is no evidence for it at all. It is only an unfounded assumption and it has as always been so.

To conclude on the issue of where the idea of evolution came from, and where it stands, we again quote Patent:

"Evolution proceeds around us every day, every minute, although it is usually too slow for us to see … Many familiar organisms around you are fine examples of recent and ongoing evolutionary change. The dandelions in your lawn, the house sparrows nesting in your roof, as well as the germs which make you sick – such common organisms are constantly adapting to changes in the world around them … Exactly what do scientists mean by evolution? It can be simply defined as the process by which populations of living things change, through any generations … evolution is a change".

But this is not true. Evolution is not a mere change. As understood, evolution is what made a man out of primitive cell. Knowing that evolution = speciation as per science. So, to put it as a mere change is a great misconception. It becomes worse when, as concluded by Moore, that *"evolution does not necessarily mean*

progress".

- How can there be survival at all then?
- And how did the higher species evolve from the lower ones?

Note this from Patent: *"But the measure of evolution success is not really how complicated or intelligent or beautiful an organism is, but whether or not it is able to survive today and leave offspring tomorrow. Evolutionary changes lead to adaptations to a particular environment at a particular time".*

By this definition evolution is adaptation. But is it really?

I think there is a great misconception here also. The way I have come to understand (as we are led to believe) evolution is different from this; that is if a cell is to grow (or to have grown) into all other species. The sequence given above can be summarized as follows:

change **adaptation** **evolution**

However, the way it, actually, is like this:

change

which is not

evolution

adaptation

If a cell were to grow to all other species, and finally to man, then evolution is necessarily creation; that is to say: it is a production of a new improved phenomenon that was not there before. It is a change towards producing more advanced traits in a direction which contributes to a new and more developed species … in

other words, more advanced creations. Evolution is postulated to have changed a cell into man. And with such a hypothesis it is not proper to equate evolution with a mere change, from which it is deduced that any change in the species becomes evolution. Then, it is concluded that the ability of the living species to adapt to the surroundings is evolution, and it is categorized as such. If evolution was just any change, a cell would never become a man. Adaptation is quite different from evolution. It seems to me that the following sequence would hold better:

> **Evolution is an innovation which creates something more developed that was not there before**
>
> **While Adaptation is a mere Change**

Hence, evolution is not just any change. The evolutionists talk about adaptation as evolution, and the vice-versa, which leads them to carry out their experiments on adaptation and consider it evolution. There is a great confusion around the subject. The concepts of adaptation and evolution are used in interchangeable fashion, but the actual fact is that the two processes are not the same. Adaptation is a change to resist the environment, but the species type doesn't change to another, while evolution is a change that creates a new creature.

In fact, the whole issue is adaptation which is interpreted as evolution and a theory of creation is wrongly made out of it.

Patent concludes: *"Adaptation to any given environment must be a compromise. A large neck on a giraffe may mean that it can reach food unavailable to others, thus increasing its food supply, but it also introduces problems for the giraffe. Its heart must beat more powerfully so that sufficient blood can reach its brain, and it may not be able to run as fast as its shorter-necked companions. This is why it is better to speak of survival of the fitter rather than the fittest, since fitness is always a compromise, and what is fit today may be less fit*

tomorrow".

If gaining something means losing another thing the cell will never become a man. This issue is really adaptation, not evolution. To say that the fitter, rather than the fittest, survives, is to say that the lower survives better than the higher since the fittest, by definition ought to engulf the fitter and should be more developed. He is clearly saying there is no evolution.

When speaking of adaptation, it is obvious that since the environment and types of food are varied on earth, adaptation is a necessity for the living species, regardless to how they might have come about. If they had been created by a designer, this designer would certainly have put this adaptive ability in them. We do not need to perform laboratory or farm experiments to see this. We can see it in ourselves. When we are exposed to the sun, our skin become darker.

- Isn't this adaptation to the new conditions and environment?
- But could this be called evolution?

Adaptability is not a random mechanism, because if the living species are put under the same conditions, they will experience the same change every time. A skin exposed to the sun will always become darker. The ability to perspire will always increase in a hot environment. If adaptation was random, experiments with plants and animals should have given rise to different traits every time, in which case making improvements in plants and animal traits would not have been possible.

It cannot be denied that the theory of evolution brought man's attention to the properties possessed by living creature. It helped the society improve the productivity of plants and animals.

This finding however, was a bilateral product which the evolutionists were not really searching for. Biologists deduced this from inheritance properties, and it was later used to improve some traits of the

breeds of some plants and animals in a desired direction, normally to yield more products. Therefore, such improvements of living organisms do not lead to the conclusion that theory of evolution is correct (which is where the confusion between adaptation and evolution takes place).

However, even without the help of the idea of evolution, biologists would have been able to arrive at the same result through other means, since living organisms possess the property of adaptation to the environment anyway. Adaptation, however, would have come to exist, whether by evolution or through God's creation, since in any case living species need to survive under unfavorable conditions.

Survival obviously means possessing the ability to resist unfavorable environments (which might include the ability to live in different areas on earth) by changing internal forces to improve certain capabilities. Such abilities can be noticed in living organisms without the need for a theory to explain it. A barefoot farmer might develop wide feet with hardened skin, but no generation of his would ever have such feet if they didn't work on the land.

The evolutionists used this property as the basis for their experiments, based upon their belief in evolution. They did not consider the fact that all they have concluded can be explained by other interpretations which are no less logical than their own, if not more logical.

4.20 Conclusion

An examination of the different evolution theories and related prevailing opinions was made. A conclusion was reached that none of these theories wins the overall support of scientists, and that there is no sufficient evidence to support any of them. In all, the theories are the sole opinions of their initiators. All the experimental evidence available, however, is that of the adaptation of organisms to the environment, not evolution of species to new ones. Nobody can state

with any certainty that evolution actually has taken place, neither can anyone give any proof of it.

The latest theory combines mutations and natural selection, and says that together they are responsible for evolution. Both theories have proven to be deficient themselves. Putting them together does not redeem the theory of evolution.

CHAPTER 5

Discussion of Evolutionary Concepts

In this chapter some of the phenomena observed in life or claimed by evolutionists will be looked at and analyzed in an effort to further understand how the notion of evolution applies to them, and whether they can be accounted for by the notion.

5.1 Goal of Evolution

We know that there is a purpose and goal for every action expecting a better result. If there is no goal then that action does not expect any gain or result. It becomes aimless and a waste of time and it can go in any of the improvement or deterioration directions. This is an obvious loss of effort. A loss is imperfection, and such action has no place in our universe.

The question now is:

- If matter evolved to the higher level and gained life, as per the theory of evolution, what is the goal that the matter was seeking by this monumental work?
- In other words, what is the benefit for the matter itself?

We expect matter to have changed to something better. But what we see is that the living organisms die and matter goes back to the same matter from which their cells were made.

Matter does not change when going through the living cells. It returns back to its exact form no matter how many times it goes through the living cells, and no matter how many times it becomes part of them. It will always go back to the original state after the living creature dies. Dead matter that does not differ in any sense or in any way from matter that never entered a living cell at all. In fact, the only thing that happens to

it is that it is used and enslaved by the living organism, in the same way we use a horse for a ride, something far from anything called a benefit or evolution. If the horse can be said to have evolved because we ride it, then matter can be said to have evolved because life rides it.

The (assumed) evolution then, does not change matter to a better thing than it originally was before life. It does not change it to anything different, as did the first existence (after the big bang that made the universe) which changed matter from simple atoms to heavier and more complex atoms (or evolved it, as some evolutionists like to call it, to draw an analogy and connection with their ideas of the evolution of living species and say that the universe has been evolving ever since).

Instead, matter is enslaved and then left as it is. This process does not seem to be more than a waste of time and effort for matter, since life, which is the new thing, vanishes as if it had never existed, and everything else goes back to what it was: dead matter again. To expect evolution is to expect matter to change (or transform) to something else, in which case life would not be expected to go back to the matter form again since it should have evolved. A horse, for example, will not go back to a simpler species. Briefly, the overall picture can be diagrammed this way:

Matter Life death life vanishes other living organisms going into no goal

↓

Matter returns back to dead matter

This process seems to be purposeless, whether from matter's point of view or the living organism's point of view. Life seems to come into existence from nothing (rather than matter transforming to it since no loss of matter is experienced due to the creation of life) only to transfer life to others, with no purpose beyond that. Matter, and the living species, seem to be great wasters of time and effort in playing around this way. This

purposeless act, however, can in no way be described as evolution as we understand it. On the contrary, it should not have the chance to occur at all, especially under the strict laws of entropy and justice of the universe. But since it has happened (because of the actual existence of species) then there must be another explanation for this great phenomenon.

Reason refuses to accept that such a great work is so purposeless and absurd, especially with the unfathomable complexity of things involved.

5.2 The Contradictory Nature of The Evolution Principle

When we thoughtfully consider existence in all its dimensions, whether matter, life or mind, we find that everything is governed by strict, and very complex laws. Nothing occurs without conforming to laws of some kind. Even disorders take place because of certain laws, and according to certain laws. The general law is a “system”. Everything revolves around a system. The system is a result of systemizing, which is a process of regulation and control. Regulation is a result of planning. And planning is a result of calculation, taking what is suitable and rejecting what is not. This is selection; Selection is thinking, and thinking is intelligence.

When we search for the origin of man, as per the evolution postulate, we arrive at a primitive cell which came from matter. That is, arriving at a result that tells us man has developed from something lower than himself (matter, and lower species). This result is obvious.

When we look at human, it will not be difficult to determine that he is made of quite complex sections (or organs), perhaps the most complex of all known things. Each one of these sections is a complex system performing its duties and functions according to strict laws and strict orders.

This is in fact saying an obvious thing: that man is a combination of laws; i.e. he is a system. The basic laws

of the mind tell us that it must have been planned, selected and systemized using thinking and intelligence. This is because, as we mentioned, the process of planning, selection and systemizing is what we call thinking (and thinking is described as an intelligent act), which obviously cannot be carried out without intelligence.

Theory of evolution tells us that man developed from something lower than himself (that is matter) by a series of accidents. It is a known fact that matter and accidents do not possess intelligence, and cannot perform the act of thinking required to make such a system as man. Here we are faced with the contradiction of the basic laws of mind with evolution itself (note that these laws are supposed to be the product of evolution).

We are at a divergence; we ought to choose one of two ways:

- One, which is the theory of evolution, tells us that man is a product of a series of blind accidents, something not intellectually planned.
- The other is the laws of intellect, which tell us that man must have been the product of intelligence.
- Which of these two do we choose?
- The latter, suggesting intelligence, or the former, suggesting something less intelligent, i.e. blind accidents?

To arrive at the obvious answer in a less obvious manner we say (using the terminology of the theory of evolution itself): man evolved from a lower form of existence to a higher form, and possessed the mind which is manifested as intelligence. This mind has axioms that are accepted as the most basic notions from which it begins, and upon which it has depended to arrive at all scientific conclusions that have brought man to the present theory of knowledge.

One such basic law is the impossibility of the

simultaneous presence of any two contradictory things in one thing. This basic law is one of the most superior laws of the mind (as per the hypothesis of evolution) since the mind is the most evolved organ so far. Therefore, if we accept theory of evolution, it follows that whatever exists now must be the most developed so far, otherwise there is no evolution. Hence, this basic law of mind is a superior law because it is one of the laws of the superior mind. It is upon this superior mind that we depend to give our judgments on things (including evolution itself). Such judgments are the most superior and profound opinions that we can ever have.

We have developed, however, not to accept the simultaneous presence of contradictions.

- What does this superior mind tell us about contradiction?

The superior mind has come to believe that a thing with a comparably inferior type of intelligence cannot make, discover, invent, or even understand a superior type of intelligence. This is because a contradiction would be detected if it did. The contradiction manifests itself as follows: If the inferior was not the more intelligent (which is the case in our argument) then it would not be able to know the more intelligent (this is why the proverb says: it takes two to know one). Hence it would never be able to make it, or create it.

If it knew it, then it would be the more intelligent (or at least just as intelligent) and what it makes (or has made) is not more intelligent than itself. To put it in other words, if it knew the more intelligent, then it would not be valid to say that it is less intelligent because this would mean that we have defined it as a thing that does not possess a certain character, (which is intelligence); then we say that it has it (intelligence) nevertheless, i.e. it has it and it does not have it, which is a contradiction.

Thus, to say that blind accidents produced man, who is superior to them, is not admissible. This is because it

would amount to saying that accidents do not possess the capabilities of man (because they are a lower form of existence) but at the same time they have made man, which would require capabilities equal to or greater than the capabilities of man. This is an inadmissible contradiction. Either accidents do not possess the capability, in which case they cannot make the human who is superior to them, or they have the capability, in which case saying man is superior to blind accidents and that they produce him is not valid.

It follows that there is no evolution, because saying there is evolution leads to contradiction. This conclusion applies to any argument that claims any living species evolved from a lower one.

Fighting for survival and Killing of the Weaker *5.3*

When the principle of fighting for survival is followed, there are two possible results:
The first is that fighting might lead to the annihilation of life.
The second is that it might preserve life.

Nevertheless, it was chosen despite the dangers entailed, including the devastation of life. That is to say, the living organism entered into an adventure that could have led to its extinction. Obviously, that was not the safest route to reach the desired goal of the "great phenomenon". On the contrary, it was a very dangerous path. The organism followed a path full of dangers, which doesn't conform very well to the notion of developing for the better.

- If it was already known that the principle of fighting for survival would lead to the preservation rather than the extinction of life, then this was not only a conscious act, but it was also accompanied by metaphysical knowledge ahead of events.

Going along with evolutionary desire, it appears that the law of fraternity should have prevail to preserve

life, not the killing of the weaker by the stronger. We know that the weaker may not be weak as such. Although probably physically weak in comparison with the strong, they can still carry the gene of strength and give birth to a strong breed. All we have to do is look at our society and see how strong, tall, offspring can emerge from short, weak, parents and how small men can be more intelligent than big men. Hence, they are more equipped for survival.

Not to mention how man, who is not the physically strongest species, feed on all other species due to its intelligence.

It is probably worth mentioning at this point the misconception that some people have about the fact that living species produce a lot more than required. As we saw earlier, Bertrand Russell argued that:

"all living things produce themselves so fast that the greater part of each generation must die without having reached the age to leave descendants. A female cod-fish lays about 9,000,000 eggs a year. If all came to maturity and produced other cod-fish, the sea would, in a few years, give place to solid cod, while the land would be covered by a new deluge. But we find, in fact, the animal and plant populations are, as a rule, roughly stationary. There is therefore, both within each species and as between different species, a constant competition, in which the penalty of defeat is death".

I really do not see how this conclusion is drawn from the above statements. First Russell points out that most fishes die before they become mature, because they get eaten up by other fish when they are still eggs or infants. I don't see where the competition is; there is no competition at all. An egg of a large fish can also be eaten up by a tiny fish. I am sure, as many would agree, that most of these fish eggs, or infants, if they didn't get eaten up, would grow into fish that are no different in any way from the luckier ones that survive. The same thing can be said about an olive tree that

produces millions of olives during its lifetime, which could fill the earth with olive trees in a few years.

- Does it produce these olives only to compete with other species?
- Or does it produce them as food for others?
- What about species like bees, where the whole community depends on one bee for production, and if this bee gets killed the whole colony becomes extinct?

This, in fact, brought evolutionists to a dead end. Bleiktren (1969) concludes that:

"to put the whole population at a disadvantage in competition with the other species. The reality or importance of such possible phenomena are not, however, clearly established".

This together with the statement that the populations of living species are constant, which really means they are in balance, leads one to argue that all species contribute to each other as food and at the same time preserve the balance. In other words, species feed on each other; which is the only way for nature and life to continue. For those species whose infants are at a disadvantage (like fish) because the parents don't1ook after the eggs or the infants, the only way to keep the species from extinction is to lay too many eggs. Plants feed on earth, animals feed on plants and on other animals. Species in nature cannot be imagined to feed on earth alone, otherwise it would be a different world.

It is a marvelous system. All of nature seems like one living creature, just as complex, and performing in similar sophisticated systems like anyone living organism, where the role of each species is fixed. Much like the roles of every part of a living being, having already been decided.

The latest theory, however, says that survival is for the luckiest, not the fittest. The notion of fittest has been found to have no place in the process of

evolution.

This is a drastic change in theory and more ambiguous since it implies total randomness. It is a great setback for evolution and it puts the evolutionists' efforts of the last two centuries on the shelf.

5.4 The Missing Links

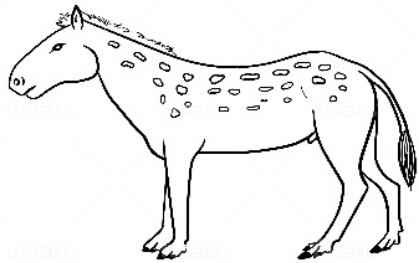
When we look at the differences between any two successive species on the ladder of evolution, we find not just one difference, but many differences. Sometimes we find that the differences are more numerous than the similarities.

Since one of the species evolved from the other, or both evolved from a third species, that has since become extinct, it is expected that the difference ought to be in one point only because every difference represents a biological leap.

If, for example, the non-similarity between these two species is represented by ten differences, we conclude that (as per theory of evolution) ten biological leaps have occurred. Each leap produced a new species that has become extinct for some reason. Theory of evolution has not told us where these extinct species have gone, or why this vast number of generations have become extinct. The traces of these generations have never been found. On the contrary, biologists have found that boundaries between species are very distinct. These boundaries are separated by borders that cannot be crossed, which is infertility. In other words, different species cannot mate to produce other different species. Even when two animals which are very close to each other, such as horse and donkey, mate, they produce the mule which is infertile.

L.S.B. Leakey (1960) makes this clear when he says that,

"instead of the popular conception of scientists being engaged in the search for the 'missing link' the truth is that whole lengths of the chain are still missing".



An example of that is the cat and the lion which belong to the same family. There is more than one difference between them, such as size, hair, teeth, sound, speed etc., hence the missing link between them is not just one species, but many. There are no traces of these many species.

Figure 5: Eohippus

Evolutionists believe that the Eohippus, an extinct animal the size of a fox, was the beginning of many animals which ended up with the horse. No fossil evidence has ever been found to support this claim.

If all the biological leaps which made the differences between them occurred at the same time, as some scientists are suggesting, (these leaps occurred accidentally of course), the situation becomes very difficult for the theory of evolution to justify or prove. Applying the probability theory will show the probability of so many leaps taking place simultaneously to be rather remote.

The situation becomes worse when we assume the occurrence of so many biological leaps for every kind of species. This is to say that if we assume that the simultaneous occurrence of many biological leaps for

every two similar, but different, species is acceptable and normal (because we cannot find the missing species that are represented by any one leap), then the probability will point down to zero. Not to mention why two different species evolved from one species while all of them live under the same, or similar conditions (or at least not very different). Note that the conditions of most areas of the globe that support life are not really that different from each other as the evolutionist try to make us believe. There might be small difference in temperatures, but other things are similar, such as vegetation etc.

If those generations have become extinct, it means that they were not fit to survive within the specific environment in which they had previously evolved to survive. If evolutionists claim that the environment change was the reason, the question becomes what is this change, and how drastic was it? And how many of these changes happed? And where is the scientific evidence for so many of these drastic changes? This is a contradiction to the claim that they are fitter than their predecessors which are still living. If their predecessors were not living, it would mean that all living species should have become extinct (except man, who is the end product), because living species have evolved from each other according to theory.

Some argue, as we have seen in Chapter 4, that the fitter will live, not the fittest. We saw how such an opinion should be dismissed because the fittest, by definition, should be better equipped. An example of that is of man and lion. Certainly, man cannot live in the "wild" as can a lion. Nevertheless, man is the fittest to survive because of his brain, even though the lion is fitter than man in the wild. Instead of living in the wilderness, man avoids the unfavorable conditions and survives.

Talking about man, this discussion would not be complete without mentioning the missing link between man and the apes, which the evolutionists have been searching for since the time of Darwin.

For a long time, scientists thought the missing link

between man and the apes was just one more creature. They were very excited and enthusiastic about the issue. It took them a long and painstaking investigation to realize that the missing link was not just one creature, but many. While if they had paid attention to the differences between man and the ape, not just similarities, they would have readily seen the point. Now, however, it is quite clear to everybody that differences between man and ape are evident in appearance, skeleton, abilities, brain, breed, etc. even though the DNA differs only by 1% between the apes and man, and by 9% between man and mouse, but these percentages are considered very large and they account for all the differences.

Glen G. Strickland, in his book, Genesis Revised, points out that:

"there is no argument that there are about two dozen links in the chain of evolution between proconsul and us". (Note: Proconsul is an extinct genus of primates that existed from millions of years ago during the Miocene epoch).

Evolutionists now say that there are only a few creatures between man and ape. There are, however, a lot more differences than this implies between every two creatures in the proposed series. The lack of traces of the expected extra creatures is not mentioned by theory of evolution. Theory is challenged by a real difficulty here.

5.5 The Power of Time and Evolution

Time has absolute power over the new life that is born in the new breeds. The living organism dies after a period of time. The theory of evolution does not explain the unknown mystery that gives time such a power to conquer the newly desired life. The cell grows and becomes old, then dies and vanishes as if it never existed. This is why the cell gives life to the new offspring. This becomes important when we realize that

the same type of species have many generations that live and die before an evolutionary leap occurs. Some of these species are made of just one cell. Why didn't the first cell, or the other living species, evolve to be able to resist time and live and evolve themselves instead of evolving the new breed? Theory of evolution choses to ignore this issue.

The living organism, of course, doesn't hand all life to the new baby because it does not die at the moment of giving birth to a new offspring. It gives it another life of the same type that it has, which is, in fact, a complete image of this life. The new breed only gets a copy of the mother's life; the amount and quality of life in the mother does not decrease when making the new offspring. The process is not that of transferring life from the mother to the baby.

Life in the mother vanishes when it dies, but life stays in the new baby for some time longer. It looks as if life and time are enemies. As soon as the new life is born the effect of time begins to act on it until it kills it. The evolutionists didn't seem to have paid attention to this fascinating phenomenon! We also see that the life in this new offspring is created from nothing (because the life it carries is a copy and not a transfer). We see it being born to be conquered by the power of time, which will eventually kill it. Why did it not evolve in the direction of resisting time instead of making a complete surrender to it, permitting a complete conquest of itself?

If we say that the living organism is always evolving, it follows that it evolves and at the same time it is beaten and runs towards annihilation.

The question now is what is the cause of this enmity that time has against life? And why is it that time does not have as destructive effect on matter as it does on the life in it? Evolutionists take it for granted that the living species die after a certain time instead of studying the reasons and propose justifications for this phenomenon.

The living organism has come a long way (according to the theory of evolution), evolving and resisting the

environments until it reached the human shape. But it (the organism) has not evolved to resist time, instead it has surrendered to it with utter submission.

- What is the mystery behind this behavior?

There are two probable explanations. The first is that life surrendered to the power of time, which assumed its existence and supremacy over the living organism, and which laid down a system to annihilate it for an unknown reason. In this case time must be superior to life on the ladder of existence, This, however, cannot be understood, for if time is superior to life, and if life is superior to matter, then time should be superior to matter also. But time does not conquer matter or kill it. Hence it is not superior to it. A paradox is detected.

To solve this paradox, another interpretation to the phenomenon of life must be found.

5.6 Death and Sleep

Sleeping is, essentially, losing one's consciousness, which is accompanied by bringing motion and other lively activities to a minimum, bringing life down to the lowest threshold.

It appears that it is some sort of temporary death, and a loss of time, which the living species should have evolved to avoid rather than need. The living organisms should have evolved to make use of such lost time to live, breed and evolve, since it was born to live not to cease living.

- Why should the living species cease to live for quite a portion of their life span?
- Shouldn't they have evolved to eliminate such phenomenon as temporary death, i.e., sleep?

It is noticed that the sleeping period is quite long. For numerous species it is almost half their life span. Sleeping is not really very close to life, rather it is

closer to extinction, since the unconsciousness makes the living organism an easy prey. It would not be wrong to say that the living species is born to sleep (i.e. die) rather than live since the sleeping time is almost equal to and in some cases longer than, the time they spend awake. In this latter case, life becomes the bilateral product, and the whole theory of evolution crumbles because there will be no subject for it.

Death, however, is a strange secret.

- If the cell was born to stay and live, why death?

And if the cell existed to follow a path that would get it to safety and to evolve into man, and other beautiful species, then the steps that it followed, and which it is still following, should all contribute to such a goal. I do not see how death can be one of such steps since it is extinction itself, and it is the exact opposite to the desired goal of evolution.

What happened to the living organism for it to take this suicidal turn that negates all its efforts?

5.7 The Balance in Nature

There exists a precisely controlled balance between species in nature that if one species vanishes the balance will be tilted and the whole process of life and evolution will be affected in one way or another. For example, either other species will die because they feed on the species that has become extinct, or some other species will flourish because the extinct species used to feed on them. Such phenomena will trigger a series of probably non-stop changes, which may result in a new state of balance where the overall change may be considerable, resulting in new dominant species or races.

The living species seem to be in a state of extraordinary balance that has made them the way they are. Moreover, they possess self defense

mechanisms in the form of adaptation, such that they always try to preserve their species from extinction. Some species, however, have been in existence for hundreds of millions of years, while others have vanished earlier in their span of life. Geological findings proved that species that have become extinct didn't just vanish; an external parameter was responsible for their annihilation.

The question here is:

- Is this “balance” an accident also?
- Is it luck and chance?
- Or is there a designer who assigns the role of every species so that either the balance in nature remains as it is?
- Or these species change in a predetermined manner to preserve the right balance and right conditions for the only important living organism to evolve to the highest level, i.e., man?

5.8 Evolution of Man Alone

One might think that for nature to pave the way for man to evolve into something more developed means that a force has utilized everything else to serve man so that he can carry on developing. If this is the situation, one might observe a conscious interest in man for the end goal, if there is an end goal at all. One might also notice that this force has developed and conditioned the environment to serve one living species, man, rather than evolving all, or many, other species.

- If the living organisms evolve randomly out of themselves, why is it that only one of them has reached this high status?
- Shouldn't we see other species as evolved as man, especially man lives in the same environment as other species, and there is nothing to stop others doing what man has done, in their own ways?

There is nothing that indicates that the conditions were suitable for man alone to evolve. There is, also, nothing to justify his evolution alone to such superiority, and there is nothing that shows man having prevented other species from developing the way he did.

5.9 Inheritance of Knowledge

The conscious mind is the highest level on the evolution ladder, and this mind, through learning, contains immense knowledge that facilitates man's life. One might assume that it would have been a good idea for this knowledge to be inherited by the new offspring. It would have certainly contributed a great deal to the evolution and the advancement of humanity. The world would have been different altogether. We would probably have totally invaded the solar system, or farther than that, by now.

The human offspring is born carrying the information concerning instincts only, everything else must be learned. The learning process carries within it a great danger. The offspring are brought up, and their minds are programmed with contradictory ideologies between different beliefs, varying from one society to another, which makes it easy to use them in wars and in the destruction of the species.

If they were to inherit knowledge instinctively, societies would have never turned into warring communities; on the contrary they would have, as they should have, become one large society following the path of evolution. These offspring would have made a big leap forward every generation, speeding up the process; they would have added new information to the information already inherited, instead of spending all their lives learning what their parents already knew, wasting most of their time, only to produce a little at the end. And since the conscious mind realizes this fact, then:

- Shouldn't it have followed this model automatically as part of the evolutionary process that produced it?
- Why did it not do so if there was evolution?
- How and for what reason did the mind evolve to differentiate between the two types of knowledge; instinctive and learned?

Another thought one may consider is that man (and also animal) inherits the instinctive information, but he does not inherit the acquired information. (This information is called the acquired information because he doesn't inherit it). I feel that, if there was evolution, man should be able to inherit acquired information as he inherits instinctive information. I do not see how this would be disadvantageous to evolution. On the contrary, it would be in line with evolution's aim of proceeding towards the goal, whatever this goal may be. But nothing of the sort has happened.

5.10 Conclusion

A few important topics have been analyzed, such as the goal of evolution, the notion of fighting for survival, sleep and death, and other phenomena. Conclusions were drawn that theory of evolution could not accommodate such aspects, or give proper interpretation for them from the point of view of evolution. It was found that matter gained nothing out of evolution which it should have (if we want to go along with geological and atomic evolution of matter) in its process of changing, and that the concept of fighting for survival contradicts itself and cannot be regarded as admissible. Also, it appears that the notion of evolution contradicts the basic laws of the mind.

CHAPTER 6

Man and Evolution

6.1 Theories of the Origin of Man

Darwin hypothesized that man has gradually evolved, in a similar manner to animals. Many theories have appeared claiming that our ancestors were the apes. The idea of evolution led most biologists to believe that man is no more than just another ape animal, only slightly more advanced. Recent evidence, however, has shown that such a consensus was made somewhat in haste.

The belief in animalism was unquestionable to some people. Desmond Morris in his book, The Naked Ape, says:

"He is obviously a primate of some sort, but of a very odd kind…The primate group, to which our naked ape belongs, arose originally from primitive insectivore stoke. These early mammals were small, insignificant creatures, scuttling nervously around in the safety of the forest … Somewhere between 25 and 30 million years ago, these pre-monkeys had already started to evolve into monkey proper … As time passed, some of these monkey-like creatures became bigger and heavier. Instead of scampering and leaping they switched to branch-swinging, and over hand along the underside of the branches. Their tails became obsolete".

This is like a fairy story. Again, this shows how far people have gone in their imagination, with no scientific evidence to support them.

Desmond Morris again emphasizes the animality of man, and that our way of life has come about through biological changes rather than cultural one. He says:

"one only has to look at the behavior of our species at the present to see that this (cultural predominance) is not so. Cultural development has given us more and more

impressive technological advances, but whenever these clash with our basic biological properties they meet strong resistance … We have repeatedly bowed our heads before our animal nature and tacitly admitted the existence of the complex beast that stirs within us".

I do not totally agree with these observations. I think that there is another explanation for them because it is not what happens in all societies of mankind. These observations are only concerned with man's instincts.

Stebbins (1971) stresses that:

"recent comparisons have been made between the chemical structure of human proteins … and the corresponding proteins of apes. These comparisons have shown that men, chimpanzees, and gorillas bear a closer resemblance to each other in respect of these chemical substances of the body … This evidence strongly favors the hypothesis that at one stage of heir evolution the ancestors of man were ape-like animals … This hypothesis is entirely in accord with the most recent fossil evidence". It is astonishing how despite the scarcity of evidence, scientists make such gigantic theories, only to be proven wrong shortly afterwards. (He also assumes evolution has actually happened). Strickland adds, *"But the bits of facts in the field of anthropology alone are far too meager to assemble and suggest any idea of the big picture, no matter how these bits are stretched and twisted".*

L.S.B Leakey (1960) points out that:

"there is one school of thought which believe that man, during the course of his evolution, passed through a long-armed stage, rather like that seen in the chimpanzees and gorillas, but the evidence in support of this view is beginning to crumble".

Now new evidence is showing that gradual evolution never took place. New species appear as a whole population rather than individual organisms evolving,

and our ancestors are not the apes (actually supporting creation rather than evolution). No evidence has ever supported that long-held belief.

I mentioned earlier that Moore acknowledges that, *"each of these groups (i.e. groups of species) is different from all the others, there is discontinuity, a gap between even the closest of clusters"*.

Goodman (1983) says:

"In the case of modern man, such drastic transformations open the door to other notions of man's origin, within the evolutionary framework or otherwise … Punctuationists argue that natural selection plays virtually no part in the origin of species, but enter at a later stage to influence their ecological success. In other words, environmental pressures select entire species to perish or flourish, not individuals as Darwin stressed. In this view, the natural selection of individuals is seen as accounting only for minor evolutionary change within species (micro-evolution), not for the gross changes that mark the emergence of new species (macro-evolution)".

Rather astonishing, because evolution accounts only for minor changes, how did the species come about? They couldn't have come about by themselves. They must have been made to come about by a super intelligence.

Today Scientists must deal with the problems of theory of evolution they have inherited. Strickland (1979) acknowledges that:

"today we are not much farther along. We have an ape like ancestor on one side of the gap and we have ourselves on the other. This gap is twenty million years wide".

Kurten (1972) points out that, *"the remains of man-ape like beings are few, and in general they are also late in geological time"*.

Because of this situation, and the scarcity of fossil evidence, and because scientists believed in evolution

of man from apes, many theories were hypothesized. They turned out to be wrong. The fossil evidence showed that modern man has been on Earth for about 35,000-40,000 years only (although new opinions say 200,000 years). This posed a big problem for the evolutionists, and many reshuffled their ideas.

Moore indicates that:

"even in the earliest stages this new dating (dating with Crbon-14 or radiocarbon) also indicated that man is younger than science has ever dared to think … ingenious experiments indicated that man may have changed more rapidly than Darwin thought".

She rightfully presents the whole issue of evolution as follows:

"If man has been in existence for a shorter time, could he have changed as much as the fossil records show he has? The questions are basic, and in the end theory of evolution must stand or fall by the answers to them. Either evolution is possible in the time it has passed, or it is impossible".

Kurten says, *"the appearance of modern man in Europe about 35,000 years ago is very sudden: There is no known transition from the Neanderthalers to those essentially modern-looking people".*

Strickland emphasizes that *"because of the way evolution works, it is a physical impossibility for our species to have evolved as much as we have if our direct line of ancestors had lived in a normal environment. This should be indispensable fact, and it is the refusal to accept this act that is responsible for the vast amount of confusion about prehistory".*

Moore quotes Dr. Sherwood L. Washburn:

"this new situation has been called a statistical and mathematical absurdity. If each one of the differences between the ape-man and ourselves is based upon a separate element of genetic construction of individual, it

becomes impossible to change the ape men into modern men in the time that seems to be implied in the actual record".

Even with this statement, and for nonscientific reason, evolutionists, still maintain their belief that it was possible for man to have evolved within 40,000-50,000 years, which is a relatively short time.

It is worth mentioning here that the differences between man and monkey are too many. Examples are:

- The skull and brain of man are much bigger than that of monkey.
- Monkey's body is covered by hair, while human is bare.
- The hair on monkey's head is similar to the rest of its body, while the human hair is very different and can keep growing if not cut.
- Man's arms are much shorter than the legs, while in monkey the legs and arms are almost the same length.
- Man walks upright on two legs, while monkey walks bent on arms and legs.
- The structures of the hips is different between monkey and human.
- Man's fingers have much higher touch sensitivity than monkey.
- Man's ability to talk.
- Man's inventive capability.
- Lips, nose and teeth are very different between man and monkey.
- The area between the eyes is much shorter in human than in monkey.
- Variations in muscles, bones etc.

Moore concludes:

"If there were relatively fewer genetic changes necessary, and if evolution sometimes moved fast, the progress from the ape-man to man might well have been made within a million years and the finishing touches might well have

been applied within the last fifty thousand years".

The problem is that the genetic changes are not few. The differences between man and the ape are profound. But scientists believe in evolution nevertheless, because without evolution they come to a dead end. Things have to be justified, but whether this justification is right or wrong is another question.

Moore continues:

"and so Washburn proposed one way out of the time difficulty. A relatively few genetic changes and natural selection could transform the free-standing but small-brained ape-man into the still free-standing but larger-brain men of today. Evolution in this way could have been accomplished in a lesser span allowed by the new timing".

- A question may be asked: did evolution work on both men and women in the same time?

However, the problem is that it is not a question of larger brain only. Neither just the flesh or physique. The elephant is larger than man, but man is more developed than the elephant. It is the ability, the mind as a functioning organ, not as a little more flesh. We will see shortly, however, it is not the size of the brain that makes a man, but the function of brain.

The genetic differences between human and chimpanzee is minimum of 35 million pairs of DNA bases (see Michael J. Behe, 2009). Evolutionists claim that human is separated from chimpanzee by 5-7 million years. This period is supposed to have been required for the chimpanzee to evolve to human. However, as per recent estimates for 2 successful mutations, 100 million years are required. This is an obvious theoretical failure for the theory of evolution. Obviously, the period estimated by evolutionists is not sufficient for the 35 million differences in DNA basis.

Some scientists claimed that the similarity between human and chimpanzee is around 98.5%. It turned out

that this was an old research which took into account 40 proteins out of 100,000 proteins. Furthermore, other scientists repeated the experiment and found that there was faking of evidence and results.

Also, research has shown that the similarities between proteins are not evidence of evolution (Sibley and Ahlquist, 1987). It was found out that the proteins in human and chickens are similar, and that this structure of protein is necessary for the feeding process.

6.1.1 Misleading Science

Kurten draws attention to a fact that disproves the opinion quoted above. He says:

"in that case the early men should be more and more ape-like as we go back in time. Surprisingly, they are not; indeed, the term 'apemen' is quite misleading for the early human … indeed, we may doubt that our ancestor was ever what could properly be called an ape … we are presented with the outlines of a major problem. Almost everywhere, either Neanderthalers or late Homo erectus were replaced more or less suddenly by modern apes of Homo sapiens. Moreover, these invaders show different racial traits which must have taken some time to evolve. But where did Homo sapiens originate?"

Moore acknowledges that:

"in the light of these new understanding, much that has been taught about the time of man and his development must now be changed. Books must be rewritten and courses revised".

Once again evolution theories crumbled. Hence new theories appeared, and the old ones were abandoned.

Leakey says:

"I myself, in common with many others, have a strong belief that man probably evolved direct from a true quadrupedal to a true bipedal type of progression, without ever developing extra long arms".

Kurten disagrees:

"One theory suggests that the modern men of modern type evolved locally from Neanderthalers in the north and from men from solo and Broken Hill type in the south. A theoretical case may be made for this, but I have to admit I cannot find it convincing. The change is too great, the time is too short and there is nothing like it in previous times or in order evolving lineages".

6.1.2 Mistakes in Identifying Fossils

Scientists have made graves mistake in hurrying to postulate their theories, which again and again turned out to be wrong. They made mistakes even in identifying fossils. According to Moore, Washburn mentions that the Neanderthal himself may be no more than a gorilla or a monkey. She says that as Dr. Washburn set up his camp in monkey territory to examine muscles and bones in monkeys, he found that:

"some of the skulls were furrowed with a great crease across the forehead; these were bony ridges around the eye, and an extremely wide flat nose; others had smooth contours. 'If these skulls had been found as fossils,' said Washburn, 'one would have been tempted to call the first a peking man monkey and the other a modern type. But as it happens both are of the same species and lived at exactly the same time".

Leakey argues:

"if we examine and compare a series of skulls which belong to some better defined races of living man we will be struck at once by the very great differences between them, whether looked at from the front or from above. The shape of the brain case or cranium is seen to vary considerably between typical examples of one race and another, while there will be a lesser degree of differences between skulls of individual members of the same race".

Goodman (1983) says:

"there is considerable overlap in cranial range between the Neanderthals and modern man (in fact some Neanderthal brains were larger than modern man's) … The quantum jump in modern man's abilities over the Neanderthals shows that it is not the brain size alone that makes the man, but brain structure. We have repeatedly seen that brain size and intellect do not go hand in hand; our greatest thinkers have come from both ends of modern cranial range 1,000 to 2,000 cubic centimeters".

Kurten stresses that: *"man did not descend from apes".* He mentions that: *"Zoological systematists have now become quite wary of encumbering the nomenclature with new names on insufficient ground".*

The skulls that were once thought to have evolved from each other turned out to have lived during the same period. And so there has been a lot of controversy and mystery about man's origin. Theory after theory was put forward in a kind of desperate urge as evolution became the fashion. Even though scientists projected to us, as a fact, that there is a relationship between man and apes, the truth is that no one was sure what they were talking about, and no one really knew the answer. It was no more than a belief that is scientifically unfounded. Scientists did no more than project their own beliefs, but unfortunately in a rather misleading way.

6.2 Sudden Appearance of Man on Earth

The most up-to-date evidence shows that man appeared suddenly on earth, and that the more ancient men, who for long time were thought to be apes, were just as intelligent as modern man. They lived in societies like our own, and they used mathematics, astronomy, textiles, etc. In other words, they were not apes. But still there is a long time gap between those societies and those of modern man. This, and the sudden appearance of man on earth, made some people change their minds about a lot of previously accepted

ideas (or once so-called facts), and new theories, such as theory of external intervention, are being postulated. No evolution of man has ever been found. This is an age of perplexity, brought only by the new evidence. The Adam and Eve issue may well be the actual fact. The issue of creation must be taken seriously.

6.3 Singularity of Man

Many characteristics contribute to man uniqueness – his upright figure, skin that is not covered with hair, etc. But most of all, his brain. Such uniqueness is unjustifiably ignored by some evolutionists. We saw earlier how Morris emphasized the animality of man, and discarded all the cultural aspects, which are whatever is connected with the brain.

Stebbins also asserts that *"man is unquestionably animal in his origin and biological characters"*.

The meaning of such a statement, however, is not very clear.

- It is describing a physical reality, such as what we see as a body, or does it mean that man is an animal like any other animal species?

I believe a mixture of the two concepts may be present here. A physical reality is used to emphasize a pre-belief that man has evolved from a lower ancestor. Nevertheless, Stebbins does not deny the uniqueness of man. He says:

"Nevertheless, man is more than a biological animal. Looking at our own species from the most objective point of view possible, we can recognize our unique character … No other species can control its destiny, to the extent that we do, by our ability to remember and profit from the past, to look ahead and imagine the future, and to talk with each other and work together toward achieving a better way of life".

J. Bronowski, in his book, *The Ascent of Man*, says that:

"Man is a singular creature. He has a set of gifts which make him unique among the animals so that, unlike them, he is not a figure in the landscape – he is a shaper of the landscape. In body and in mind he is the explorer of nature, the ambiguous animal, who did not find but made his home in every continent".

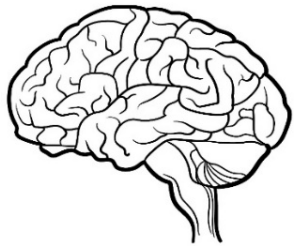
Kurten himself admits that, *"Man's uniqueness does have a historical explanation".*

As a matter of fact, every species is unique in its own way, and all animals possess brains. The only difference with humans is that man has a will, consciousness and rationality. Biologists, however, are not very much concerned with the evolution of animals' brains: they consider them just another step in the evolutionary process. In fact, they are not.

6.4 The Brain is Always in the Head

It is interesting to note that the brain, which is where the intelligence is housed, is always in the head of the species that have brains.

- Isn't this an interesting phenomenon?
- Why is it always in the head?
- Is this another accident?
- Why not shared by more than one part of the body, or the whole body for that matter?



The theory of evolution has never touch on this issue, or explained how, and why the species evolved to have the brain in the head.

Parietal Lob
Occipital Lob
Cerebellum
Motor Cortex
Frontal Lob
Spinal Cord
Temporal Lob
Somatosensory cortex
Olfactory Bulb
Brainstem

Figure 6: Human Brain

Similar questions can be asked about why the eyes, ears and mouth are all in the head. Wouldn't it be more of a surviving feature for man (and other animals) to have eyes in the back of the head

also to see the enemies and dangers? Did evolution, and accidents, miss that?

The brain has about 100 billion cells, and around 10^{10} atoms, and several different and distinct parts, each of which performs certain tasks. It is very difficult to understand how all this complexity came about as a result of a vast number of blind accidents which made the system.

6.5 The Human Mind

The mind is the last step, until now, on the ladder of evolution (as per the hypothesis of evolution). The mind differs from matter, and from life, in the sense that it possesses a will, choice, consciousness and differentiation. It also possesses willful thinking, that is to say, the ability to occupy itself with willful thinking

or stop itself from it. It has memory. I can recognize space and time (past, present and future). These characteristics put the brain on a special level different from that of matter, and from life in its simple form.

Peter Russell (1983), indicates that:

"Consciousness is different from a collection of brain cells, just as life is different form collection of atoms".

The birth of the mind is not just another additional step in evolution (if evolution ever took place), as evolutionists claim. It is a big (and sudden) change in existence that is not less than the birth of life, or the birth of matter itself. The mind is a new phenomenon added to life, not merely another stage in evolution. Living creatures don't possess a creative, conscious and cultural mind but man does. It is a profoundly different, new, third type of existence. All people on earth possesses the same brain of humans.

- With its vast, unfathomable capabilities, how do the evolutionists explain the birth of mind?
- Was it an accident also, or is it the result of the environment?
- What kind of environment made man the only animal to need a mind?
- Was it a chemical environment similar to that which supposedly accidentally produced the first cell, or was it psychologically conditioned?
- If it was psychologically conditioned, how does biology account for it?
- Finally, is it the result of both, chemical and psychological environment?
- In which case the question is, in what proportions?

We notice that many living species possess a brain and some sort of "thinking" with different degrees of intelligence. But the mind has evolved in man alone,

while it remained at lower levels in other species, to the extent that conscious mind exists in man only, and there is an extremely large difference between the mind of man and the minds of all other animals. It is to be noticed that man has always lived under the same conditions as other species with respect to food supply, water and weather, whether in the jungles, mountains or deserts.

- If the justification for the birth of the mind is that man is the only creature who needed it, where is the proof that other animals didn't need it to develop their defense and way of life?

I am sure that the deer which stands calm and receives a fatal bullet from a hunter's gun would have benefited from a mind to tell it what was happening, so as to save its life.

If it is said that other animals evolved other capabilities, such as the deer's ability to run fast and the lion's great strength, etc. The question is then:

- Why are there large differences between the characteristics that evolved even though all animals lived in the same, or at least similar, environments such as that some became food for the others?

It is also noticeable that some animals develop the same characteristics: the ability to run fast, muscular strength and ability to fly. Birds have two wings and animals have four legs, etc. These characteristics are possessed by many animals.

- But the mind alone is a characteristic possessed by man alone. Why?
- And, why has it been developed to more than man's requirement for survival?

Goodman (1983) says:

"as Wallace asked, how could natural selection provide

primitive man with a brain disproportionate to his requirements?"

An obvious corollary that can be deduced from the above argument is that man's brain didn't evolve.

Goodman (1983) claims that:

"Once man's mind came into the arena, natural selection could no longer act on man".

- Why not?
- Isn't this interesting, that evolution has stopped?!!

Speaking of Wallace, a distinguished biologist, Goodman (1983) says that:

"he felt that it was 'utterly inconceivable' that man's development as a spiritual being resulted from natural selection".

Goodman (1983) then asks:

"Is everything we are learning about brain function consistent with strict materialism and Darwin evolution? On the contrary, new research repeatedly indicates that the brain system as a whole can somehow function in ways that transcend the known physical capabilities of its 10 billion neurons".

As far as the origin of man is concerned, science now is on the verge of another important turn. Evolution doesn't seem to give the answer. The most up-to-date evolutionary theory doesn't suffice. The whole theory of evolution is at stake. If man didn't evolve, then he must have been created, in which case it will not be difficult to justify the creation of all other species.

Goodman (1983) says:

"In short, modern man represents an entirely new physical and mental package, one whose various new components seem to be specifically integrated to complement each

other".

6.6 The Skin

Man possesses a skin that is different from other animals in the sense that it is not covered with hair, except in few places. This phenomenon has been a puzzle and a pain in the neck for evolutionists.

- How did the skin become so bare?
- And how can theory of evolution accommodate this phenomenon?

The problem is formidable, and many theories have been proposed. Some of these theories were almost immediately discarded by others working in the field. So far, no theory has given an acceptable answer. The question is that if man has evolved from lower animals, then the hair must have been lost due to evolutionary requirements that help him survive better than if he were hairy. Also, because theory was at a dead end some even went to the extent of denying that we are the least hairy of animals.

Morris contends that:

"One famous authority went so far as to say that the statement that we are 'the least hairy of primates is, therefore, very far from true; and the numerous quaint theories that have been put forward to account for the imagined loss of hair, mercifully, not needed.' This is clearly nonsensical. It is like saying that because the blind man has a pair of eyes, he is not blind".

But even so, the fact still remains that man has a bare skin and theory of evolution must account for it anyway.

Many theories have been postulated to explain nudity. Some of them are not rational to the extent of being unscientific altogether.

Morris says:

"One explanation is that when the hunting ape abandoned its nomadic past and settled down at a fixed home base, its dens became heavily infested with skin parasites. The use of the same sleeping places night after night is thought to have provided abnormally rich breeding grounds for a variety of ticks, mites, fleas and bugs, to a point where the situation provided a severe disease risk. By casting off his hairy coat, the den dweller is better able to cope with the problem".

- One wonder, if this was the situation, why didn't other den dweller animals follow suit?
- Why was it only man?
- And why it is (lack of hair) alike for all human races, especially those who lived in cold areas of the globe, like mountains, for example, where parasites are less likely to be present?

Furthermore, and interestingly enough, this theory advocates that evolution is solving a problem (i.e. getting rid of bugs) rather than evolving something for the better to assist in survival.

Another theory says that after discovering fire, man didn't need the hair anymore to keep warm, so he lost it. One may ask:

- If the reason for the hair is to fight the cold, why do the animals of the equator have hair then?
- Furthermore, why do we wear clothes to keep warm?
- Also, are we always near the fire?

.Clearly this is an absurd hypothesis

Another theory says that man's feeding process was rather messy, especially when eating meat, which lead to disease. And to avoid disease, he lost his hair. Theory gives an example of the vultures losing their neck feathers and claims it is because of their messy

feeding.

To refute this theory, however, one only needs to say that:

- If this is the reason, man should have lost the hair on his face, not on the rest of the body, leaving the face quite hairy in males. Besides, man's feeding is not as messy as that of vultures.
- Also, what about other animals, such as eagles, hawks, lions, tigers, etc., why haven't they lost their feathers or hair?
- However, the vultures should have lost the feathers on the face not the neck.

As a matter of fact, we can find an example on anything in life, and for any theory postulated, but justifications should be logically admissible. For a theory to be acceptable, it ought to justify itself scientifically and by logical reasons and, perhaps, experiments too.

Another theory says that at some period of time, man went to live close to the sea because of availability of abundant food. He had to dash into the water to collect the fish, and as a result he lost his hair because of the water. But theory does not account for keeping the hair on the head and face, which are the first in contact with the water when man swims through.

- Also, since males are the ones who do the work (hunting for fish), why did females lose more hair than males?
- Besides, if man swam to such a great extent that he lost his hair, why did he never develop breathing mechanism to help him remain longer under water, or why did he not evolve so that he could swim naturally without having to learn?

Another theory is the "hunter" theory, which advocates that when man descended from trees and became a hunter, he needed to chase after the prey.

This meant that his body needed to lose the heat generated by running. The hair was a heavy coat that prevented heat loss, and hence it had to go.

Morris explains that:

"by losing the heavy coat of hair and by increasing the number of sweat glands all over the body surface, considerable cooling could be achieved – not for a minute-by-minute living, but for the supreme moments of the chase – with the production of a generous film of evaporating liquid over his air-exposed, training limbs and trunk".

This theory depends on theory that states our parents' reason for leaving the tree life was because of the scarcity of food. Evidence for this, however, has never been found. On the contrary, as Kurten agrees:

"our ancestors were not forced to leave the trees by some kind of crises, such as death of the forest by desiccation. They came down to the ground to invade a new, favorable life zone".

This indicates that man did not need to chase after the food since food was available.

- If the chasing game was the reason for man's loss of hair, why haven't the predator beasts, such as lions, lost their hair? Why is it that the female human lost more hair than the male, when the male was the one who made the chase?

Also, none of the theories explain why the male didn't lose hair on the face, nor why the hair around the genitals, and under the arms remained.

- Why is it that on the male's face the hair is concentrated on the beard and mustache, not on the forehead, nose, cheeks or around the eyes except the eye brows and eye lashes?

The theories hypothesized are no more than an attempt to fit incomplete models on existing phenomena. None of them is anywhere near the proper interpretation of these phenomena.

6.7 Man Betrayed Evolution

It is argued that man is the final stage of evolution so far, and he is the highest living mortal (no doubt). It follows that he ought to be the most ready for further evolution among other species, which is probably what Kurten acknowledges by saying:

"it is the only lineage which has a future evolutionary potential".

Since man is intelligent and conscious, however, one would think that man ought to try to evolve consciously to save time and speed up this monumental project of evolution; especially now, with the birth of the conscious mind in man which understands the goal. It may be argued that it ought to carry out this grace that was confided in it. One must remember, however, that man's less evolved ancestors were quite successful in carrying out their duties, as far as evolution is concerned, to pass it over to him. Hence, man should be better equipped to carry out the process of evolution.

- But what do we see in man?
- And what is he busy with?
- Is he busy keeping his promise to carry out evolution to develop himself and other species?
- Or do we see the exact opposite?

My opinion, which I think many would agree with, is that man is not really trying to evolve himself, consciously or unconsciously. History is full of wars and destruction. People have always been busy killing each other, whether inside any given society, or between countries and nations. This is an obvious

waste of tremendous energy that could be used in the process of evolution. The final stage, now, is the invention of chemical, biological and nuclear weapons which one day may destroy every living and non-living thing, polluting the planet's atmosphere, destroying the ozone layer, and lead to rapid depletion of the earth's resources. This is in no sense evolution. It is the exact opposite of evolution.

- What has happened to the process of evolution?
- Has it, for some unknown reason, been reversed?
- Has man, who is the result of a long and tremendous effort, decided that this great work is worthless and has rebelled against it?

It is the development and possession of the mind that has enabled this living mortal to invent what he can destroy himself with.

- Was the development of mind a mistake?
- Or was it the goal of evolution?
- If It was a mistake, it would be an obvious violation of the concept of evolution,
- And if it was the goal of evolution, then why is it marching along the line of destruction?

Man is extremely busy with selfish desires and finding new ways of destruction, and he is spending vast wealth and efforts to achieve this, instead of spending this wealth on evolution. A careful consideration of man's history, gives one the feeling that man evolved for the purpose of destruction not evolution.

One might assume, however, that perhaps man is the last evolved species that was sought. If this is the case, one would argue that he should be at his best state to survive and multiply, not to destroy himself and

everything else with it. Man is busy making glories for himself which is normally manifested in forcing other members of the species to bow before him, usually by killing, devastation and evil conspiracies.

If man is the last stage of evolution, then the goal has come to an end. The end result of billions of years of consistent effort is the creature who is now trying to destroy everything. It looks as though the mind is now rebelling against the great project. It is going against this glorious goal, when life, which is the middle stage of evolution, had completely, and contrary to the mind, surrendered to evolution.

We conclude that the birth of man was a mistake in the path of evolution. This, by itself, is a great contradiction with the desire for evolution. It would be more appropriate to describe it as a deviation from reaching the final goal. Man's effort is actually going back to square one – dead matter.

- If, however, a deviation from the path of evolution has occurred this time, what prevented deviations from occurring at other stages, since deviation is possible?

In which case there will be no justification for the belief in evolution as a concept at all, since the possibility of more than one deviation is not impossible, which enables us to assume as many deviations as we can to render the whole concept of evolution unnecessary.

There exist many examples of such deviations. The best example is hatred. I suppose some will justify these deviations by saying they are biological leaps in the wrong direction. This is, by itself, a confession to the weakness of the whole hypothesis. It is a great proof of the fact that there are other abnormalities, especially if we say that biological leaps in the wrong direction are possible.

6.8 Hatred

Man experiences hatred, which manifests itself as a destructive hostility. History is full of wars and man-made catastrophes to the extent of the liquidation of complete civilizations because of ideological differences or hatred between rulers. The burning of Rome by Nero “while people slept" is one such startling example of what hatred can do.

Hatred appears in many forms between people in our present time. Its most apparent manifestation is national racism, religious and color racism and apartheid. We see that man, who is carrying the flag of technical advancement in its greatest glory through man's march of evolution, is, contrary to the notion of evolution, full of hatred and disdain to his fellow man for no reason except that the color of his skin is different from that of his own.

Perhaps the best way for the wealthy countries, or the so-called super powers, to instigate wars between peoples is to revive hatred between them on the basis of national or religious feelings. The prisons of many countries in the world are full of innocent people, whose only crime is that their opinions are different from those of the rulers. These people are exposed to the ugliest and most distressing kinds of torture imaginable. Such horrible practices have become a way of life, exercised by groups against one another. Research has invented new torture methods and equipment. Torture has become the maximum way of expressing hatred towards the other members of the species. Human societies are full of hatred between individual members.

Hatred cannot produce good in man. It is not “better” than any former state that prevailed before it appeared. It could not have evolved from something worse, and accordingly, it cannot be described as evolution by any standard of measurement. It can certainly be described as deviation from the path of evolution, since it can only produce destruction. Man should have carried only love, affection, fraternity and brotherhood if he had really evolved from something lower. I cannot see how the ancestors of man (if ever) needed something

like hatred since each evolved from something else. If evolution was prevailing, then at no stage of the process would the evolving species have needed hatred, which couldb only lead to destruction. Destruction is certainly the opposite of evolution, and should have never been needed.

6.9 Sadism and Masochism

Sadism and masochism are wide-spread mental derangements; people who have them draw happiness and ecstasy from either hurting or killing other people, or hurting themselves. Drawing happiness from pain can never be called evolution since pain leads to death rather than to life.

Evolution, if it can ever be called so, should not have produced such abnormalities, or at least should have eliminated them, since the only thing that is to remain (according to theory) is the better.

6.10 The Visions and Dreams

This is another interesting phenomenon. What is a dream and why do we have it? How does it help us to survive better as per theory of evolution? Do people who have more dreams survive better? Is the dream a material phenomenon?

What about visions? What are they?

Many of us see dreams that we call visions, such as that we all see, sometime during our life, people that we have never met before, then we see them in real life. They look exactly how we saw them in our dream (or vision). Also, sometimes we see events in our dreams, then they happen in real life exactly as we saw them in the dream.

The theory of evolution, being material paradigm, is unable to account for seeing the future that surpasses time and place, and see events that will happen in the future.

6.11 Fasting

Fasting is the practice of refraining from food and/or drink for certain periods of time that can extend to 12 and 18 hours per day. Fasting has been associated with a wide range of health benefits, including heart health, boosting brain function, prevention of neurodegenerative disorders, Alzheimer prevention, cancer prevention, fighting inflammation, weight loss, as well as improved blood sugar control.

One of the strange things that happen during fasting is that the body generates super cells which act as scavengers to swallow bad cells, cancerous cells, broken cells etc. The body then uses these cells to generate new young cells wherever required in the body.

Clearly it is problematic for evolution to justify why stopping to eat promotes all these health benefits and better survival. Why has the body evolved in this manner that not eating is beneficial?

6.12 Conclusion

The theories advocating that man is just another ape have been examined. A conclusion was drawn that these theories have never stood on firm evidence, and new discoveries show that modern man has appeared suddenly on earth. Evolution cannot account for the vast abilities of the brain and its functions. Evolution theories are unable to give a proper account for the loss of hair on man's body, neither do they accommodate such characteristics as hatred, sadism and masochism.

Also, it appears that man has rebelled against evolution by seeking self-destruction. If man possesses characteristics because he needs them for survival, how can the possession of the desire for destruction be a means for survival?

CHAPTER 7

The Creation

7.1 Delusion in the Name of Science

The theories of evolution would probably have survived, but the failure of their proponents to give a proper explanation for man's origin put them in jeopardy. In fact, the idea of evolution has never provided satisfactory explanation to the origin of any species, or to the origin of life.

- It has merely claimed that a more-or-less infinite number of chances accidentally, and simultaneously, occurred to bring about life.
- It has also claimed that an exceedingly greater number of accidents and chances kept taking place to produce all living species as we know them now.

This is something of nearing a real "hallucination" in the name of science.

- How can it be possible for so many accidents to take place in this fantastic manner?

Science has never known such a weak theory in any of its other disciplines with so many loopholes in it. Neither has science used "chance" or "accident" to explain any theory or discovery except evolution. As a matter of fact, science has been built on the notion of causality, that is to say there is a cause for any event, and on the impossibility of accidental relationships between events. Admitting the accidental occurrence of related phenomena makes it impossible to decide on any common rule or law. Since theory of human knowledge is built on the prohibition of accident. Admitting such accidental occurrences will give rise to

the rejection of theory of knowledge as a whole.

7.2 Intransigence to Overlook the Likelihood of Design

Theory of evolution, however, depends on material evidence only, manifested in bones and fossils. No metaphysical issues are tackled since nobody thought, or cared, about "feelings" and other senses in plants and animals. Recent scientific research in plants has shown that they have feelings and other characteristics associated with such issues as telepathy and recognition. However, when it comes to man, the issue of mental capabilities could not be ignored. This posed itself as a real obstacle before which evolution stood helpless. Theory didn't seem to account for it, and evidence was lacking.

Goodman (1983) reports that:

"Out of nowhere, our sharp chin, weak brow, and high vaulted forehead appear in the fossil record. These particular features (were) utterly unpredictable on the basis of what preceded them". He goes on to say, *"from the physical perspective, his sharp chin, weak brow, thin skull walls, high vaulted forehead, and vocal tract that is fully capable of speech appear from out of nowhere".*

He also notes that:

"these theories do not account adequately for the sudden appearance in modern man of physical and mental traits which seem to complement and reinforce each other as if by design".

In fact, looking at any living organism or species, one could easily contemplate how each living species is fully integrated by design. Look at the fantastic systems in ants, bees, some types of birds and a lot of other species.

- How could they have evolved to help

each other in such a way that each has its own specific role, and all roles complement each other so that all of them can survive as if they were one organism with one spirit or one mind?

Nevertheless, such issues are not discussed. When the question of man arose, helping his fellow man, helping the weak and wounded (as a possible step in evolution) the issue could not be ignored - although the same question could have been asked about ants and bees.

Goodman (1983) points out that:

"the gaps between modern man and his predecessors are so profound that something more than random gene flow and natural selection may well be involved. How could the many highly coordinated characteristics of man have come together at random? The odds are beyond imagination".

7.2.1 Man Evolved simultaneously on Four Separate Locations

Research has discovered that if we assume that man evolved from lower creatures, we should find that the modern man evolved in four separate places on Earth: Eurasia, America, Africa and Australia. In other words, according to bone fossil evidence, modern man seems to have evolved almost simultaneously on separate locations on Earth - which means that man evolved four times from erectus to sapiens. This led Goodman (1983) to ask the question:

"How could four regional populations of homo erectus randomly evolve to sapiens level while at the same time maintaining the high genetic homogeneity shown by the major living geographically based races of the world?"

Terence Dixon and Martin Luca, in their book, *The Human Races*, point out that:

"Our need and ability to organize, order and manipulate the world direct us to create culture, the unique human

world of symbol and meaning which is beyond our requirements of mere survival".

Man, for instance, obviously differs from bees and other species in the sense that he possesses abilities far beyond what he needs for survival. Kurten asserts that:

"It would seem our brain functions vastly exceeding everything that is reasonably needed in the environment where they evolved".

7.2.2 Too Many Unanswered Questions

The questions were too many, and too deep to be answered by shallow materialism and an unproven hypothesis such as evolution, that has stood paralyzed before them:

- Why is man the only creature who possesses a mind?
- Why does he have so many capabilities beyond his needs?
- Why and how did he suddenly appear on Earth?
- How did he evolve simultaneously on four separate locations on earth with all the complexities involved?
- And for what reason?

Research continued in many fields: biology, psychology, physics, archaeology and others. Goodman (1983) sums up the dilemma as follows:

"Traditional materialism seems seriously incomplete as an explanation for a great range of phenomena, some of which appear to be basic components of human nature".

Non-materialism then, must be considered to account for the answers. It appears the only consideration after the long and painstaking efforts was to conclude otherwise. Materialism alone has proven to be insufficient. Scientists, after riding the difficult road, are now concluding the obvious.

Evolution has been an obsession for scientists, and for a very unscientifically strange reason, a very strong one-directional drive. They have gone in this direction with blinders on their eyes. They have not looked in other directions for other possibilities. It is about time to consider possibilities other than evolution.

7.3 The Concept of Spirit and Creation are Back

The concept of "spirit" is coming back again to science with scientific findings about man and his spirit. Sir John Eccles, a Nobel laureate in physiology and medicine, and Sir Karl Popper, the world's foremost philosopher of science, believe in a dualistic system of mind and brain. They say that man has an intangible spirit or 'mind' that control his 'liaison brain' the way a driver steers a car or a programmer directs a computer … Eccles sees an outside source, a creative intelligence, for the origin of his duality. Nobel laureate in physics, Eugene Wigner, analyzing the implications of quantum mechanics, believe that man has a non-material mind that can influence matter".

Eccles in his book *"Evolution of the Brain"* makes a leap of faith to explain the phenomenon of man:

"If we say the uniqueness of the human self is not derived from the genetic code, not derived from experience, then what is it derived from: from a divine creation. Each self is a divine creation".

New evidence emphasizes the dualism of man. The eminent physicist Sir James Jeans in his book *"The Mysterious Universe"* went even further:

"Mind no longer appears an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of realm of matter".

As a matter of fact, Alfred Russel Wallace (1858), who was contemporary to Darwin and was his colleague, and who also founded evolutionary biology,

stood helpless before the question of man. He envisaged that a superior intelligence guided the development of man. He believed in evolution, and had no other way out of the mess except by making such a statement to save the notion of evolution. But what his conclusion amounted to was that there was a Creator. It follows that if the Creator exists, why evolution? Evolutionists followed Darwin blindly and never paid attention to Wallace's cautions. It took more than a century for scientists to go back and research Wallace's documents.

Albert Einstein said:

"Everyone who is seriously involved in the pursuit of science becomes convinced that a spirit is manifested in the laws of the universe. A spirit vastly superior to that of man, and one in the face of which we, with our modest power, must feel humble".

For scientists and philosophers, the dilemma is real.

- How can they accept the notion of the Creator, while they cannot agree fully with the Bible?
- If there is a Creator, why does the Bible contradict scientific facts?

One solution, not yet considered, is that the Creator does exist, but the Bible is erroneous, and that there is another Godly book, the Qur'an, that doesn't contradict science but instead fully explains the creation. It appears that the first and second parts of this solution can be accepted by scientists, but not the third part, i.e., the Qur'an. The reason is beyond the scope of this book.

7.4 The Intervention Theory

A relatively new theory by Leonard Brand and Games Gibson, 1993[6], no less vague than theory of evolution, has been put forth as a possible alternative. It is called

the intervention theory, and is derived from Plato's theory of the separate soul that existed before the body.

Goodman (1983) outlines it as follows:

"Theory on intervention gives man a dual ancestry. It calls for the evolution of animals up through Homo erectus followed by intervention by super intelligence to account for the appearance of modern man, his uniqueness and his spiritual duality … Intervention models speculate that what this superior intelligence created was an image of itself not in physical form but in mental capacities … Adapting the best physical form available, Homo erectus, it created individual aspects of itself, each with a pathway to the unseen reality from which it was born … perhaps in his dreams, arts, lucid scientific moments, and shamanism, man sometimes uses his creative potential to enter the reality in which this superior intelligence resides".

There are many theories about who the intervener is. Most of them seem to be drawn from science fiction. One theory says it is a spirit that has come to earth on a spaceship from another planet. Another theory believes as Goodman (1983) report:

"the intervener to have been spirits from other realities visiting earth to experience its unique properties. As this theory goes, these visiting spirits hitched a ride within exciting humanoids to enjoy the physical pleasure of wine, women and song. After many nights of too much reveling, they soon found themselves stuck within their physical vehicles. The only release was through death, but once addicted, many insisted on returning through reincarnation for just one, and then another and yet another ride. Realizing that there is no way out of this vicious circle, some of these spirits set to work altering the humanoids hosts to create better physical vehicles through which they could eventually escape the seductive pull of earthly pursuits. This may explain why modern man with his advantages still seems torn between the two realities".

This theory suffers from great many loopholes, and leaves a lot unexplained:

- Where did this spirit come from?
- Why did it stop coming?
- How did it manage to evolve man's physics?
- How did it enter into man's body?
- Why can't it leave until death?
- Couldn't it get out as it entered?
- How is it multiplying equally as people?
- Who created this spirit in the first place?
- Etc.

The problems of those who don't believe in God are great. They believe in such myths, but they don't believe in the one logical fact that solves all problems: that God is the Creator.

7.5 Evolution is No More than a Faith

Goodman (1983) , expressing the perplexity and wonder of scientists in its most obvious way, says:

"Based on the new data coming in from a number of different fields, theory of intervention is now as plausible as theory of evolution to explain modern man's origin and sudden appearance. Since there is no direct evidence for either theory, ***to believe either one requires a certain amount of faith".***

So, at last, it is not a question of *science and alleged scientific facts*. It is a question of *faith, a belief,* without proper evidence to justify that belief, in which case we are obviously not obliged to accept it.

- Those who have abandoned the belief in God, what do they believe in?
- An intervener spirit !!. But who created the spirit?
- And if the spirit is so intelligent, why does it mess around purposelessly like this?

- Why does it make men kill each other in wars?
- Why is it that this vastly intelligent spirit, if left without indoctrination degenerates to animal like, and regresses into almost no intelligence?

Goodman goes on to say:

"Science has spent more than a century pursuing theory of man's evolution, and the more data that accumulate, the less convincing this theory becomes. One can only wonder what the result would be if research were now conducted on theory of intervention".

My answer is this: scientists will waste their time and efforts like they have done with evolution, and then end up with just as messy results as they have done with evolution. The main problem that I can see facing scientists today is the missing of consistent philosophy that explains the purpose of creation. If we can point out the solution, the issue of "God the Creator" becomes the only acceptable notion. The Qur'an offers the solution in the most comprehensive and consistent way, and should be scholarly studied and not looked upon with skepticism and petty, shallow, prejudice. It is a complete philosophy of life and death. A lot of people argue against it even though they have not studied it. This is obviously not right, and cannot be the proper scientific way of seeking understanding.

7.6 The Universe Confirms Creation

The following are excerpts from a video made by Professor Eric Metaxas of Prager University (USA):

"In 1966, April 8 issue, of the Times Magazine ran a cover story titled "Is God Dead". A thing that people started to be convinced that you do not need God to explain the creation of the world.

However, it turned out that a statement like that of the Times Magazine was a wishful thought made in a hurry.

Contrary to what most people expected, the strongest proof for God's existence comes from science itself.

In the same year that the Times Magazine's article appeared, a scientist by the name Carl Sagan said that two necessary criteria are required for any planet to sustain life. These are:

1. *The right kind star,*
2. *The planet must be at the right distance from it.*

Given that there are estimated Octillion planets in the universe, that is 10^{26} planets, namely 1 followed by 26 zeros, there should have been about septillion, 10^{20}, namely 1 followed by 20 zeros, planets that can sustain life.

With such spectacular number of planets, scientists were very optimistic to find life outside Earth. So, a project by the name "Search for Extraterrestrial Intelligence" (SEIT), with a vast network of telescopes and radars was launched to listen to extraterrestrial signals, and scientists were sure to find something soon. But as the years passed by, the universe was dead. No intelligent signals of any kind were detected. And until the year 2014, researchers found nothing at all, which is to say 0 followed by infinite number of zeros.

- *Why?*

As research continued, it became clear that, for simple life, let alone intelligent life, far more factors were necessary, and much more than what Sagan presumed. His two parameters grew to 10, then 20, then 50, which means that the number of planets that supports life decreased accordingly. The number dropped to few thousand planets, and continued to drop fast.

Peter Shenkel, one of (SEIT) supporters wrote in the atheism advocator magazine, the "Skeptical Enquirer", Volume 30, No. 3, May / June 2006, an article by the name "From SETI To Astrobiology, SETI Requires A

Skeptical Reappraisal":

"In the light of new finding and insights, we should quietly admit that the early estimates may no longer be valid"

Presently there are over 200 known parameters that are necessary for a planet to support life. Every one of them must be perfectly met, or the whole thing falls apart. For example, without a big planet, with massive gravity like Jupiter close by to draw away asteroids, the earth would have been a target for these asteroids and life would have disappeared.

It turned out that the odds against life in the universe is astounding. Yet life has flourished on earth.

- *Could each of those parameters have been perfectly met by accident?*
- *Is it not fair to say that science itself is now telling us that we cannot be the result of random forces?*
- *Is it not easier to think that an intelligent force created those perfect conditions, than to think that the earth happen to beat those inconceivable and impossible odds by accident?*

Another more astounding scientific finding is that the precision required to make our universe is far more interesting than the precision required for life on earth. For example, scientists have discovered that the four fundamental forces, which are:

1. *Gravity*
2. *Electromagnetic*
3. *Strong nuclear*
4. *Weak nuclear*

were determined 1 millionth (1/1,000,000) of a second after the big-bang. And if any one of them is altered extremely slightly, the universe we know it could not exist. For example, if the ratio between the strong nuclear forces and electromagnetic force had been off by the tiniest

inconceivable fraction, no stars could have formed. To believe that it happened by accident defy all logics.

If you multiply any single one of these factors by all other necessary parameters, you will find that the probability against the universe existing by accident is so remote, that it will be like tossing a coin and landing on the same face 10 quintillion (10 x 10^{18}) times in a row.

- *Could this happen by accident?*

I don't think so.

- *Fred Hoyle, the astronomer who coined the term big-bang, said that his atheism was greatly shaken by these developments.*
- *Theoretical physicist Paul Davies, said that the appearance of design is overwhelming.*
- *Even Christopher Hitchens, one of atheism most aggressive proponents, conceited that without question the fine-tuning argument is the most powerful argument of the other side.*
- *Dr. John Lennox, Oxford professor of mathematics, said: The more we get to know about our universe, the more the hypothesis that there is a Creator gains credibility as the best explanation of why we are here.*

Our universe is the miracle of all miracles. One that inescapably points into something or someone beyond itself."

End of Professor Eric Metaxas excerpts.

7.7 Evidence Pointing towards Design

7.7.1 The Fingerprints on the Hands of Humans

It is a known fact that the billions of people in the world have fingerprints that are different from each other. Any person can be identified by his/her own specific fingerprint. The astonishing part of it is that all this is on an average area of 0.5"x0.7" = 0.35 sq. in.,

which is about 2.258 cm^2.

Can the theory of evolution explain the survival-for-the-fittest reason for this singularity of the fingerprints even for the newly born and future generations who are not born yet?

This is no different from the miracle of the DNA, and it is a clear indication of an astonishing design.

7.7.2 The Human Face

The human face consists of the same number of bones, a forehead, two eyes with eye brows, a nose, a mouth and a chin. Yet every face is different from all other faces, and we can recognize people by their looks, with the exception of similar twins. Even when people resemble their parents of brothers etc., they are still distinct from each other.

Can the theory of evolution explain the survival-for-the-fittest reason for this phenomenon, which holds true even for the newly born and future generations who are not born yet?

7.7.3 Fibonacci Sequence (Another Fingerprint of Design)

Leonardo Fibonacci (1170-1240) is a medieval Italian mathematician. He is considered to be the most talented Western mathematician of the Middle Ages. He is famous for discovering a sequence named after him “Fibonacci Sequence”. (**Note:** Fibonacci Sequence appeared first in the Indian Sanskrit literature at 450 BC. It was formally given by Acarya Virahanka between A.D. 600 and 800 (Exact date is not known). However, it took Fibonacci name after he published it in 1202. Fibonacci might have stolen it from the Indian literature and claimed it for himself. It is known that during the middle ages the Europeans translated a lot of the Arabic science and to Latin and claimed it for themselves. See ref. 22). The sequence is the following series of numbers:

0, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233, 377, 610, 987, 1597, 2584, 4181, 6765, 10946, 17711, 28657, 46368, 75025, ...

Any number in this series is found by adding up the two numbers before it:

- After the zero and 1,
- The subsequent number is found by adding the two numbers before it (0 + 1 = 1),
- The subsequent number is 2 which is found by adding the two numbers before it (1 + 1 = 2),
- The subsequent number is 3 which is found by adding the two numbers before it (1 + 2 = 3),
- The subsequent number is 5 which is found by adding the two numbers before it (2 + 3 = 5),
- The subsequent number is 8 which is found by adding the two numbers before it (3 + 5 = 8),
- etc.

a) The Spiral

Surprisingly, when we draw squares with these numbers, we get the nice spiral of Figure 7:

b) **The Surprise**

The universe is a magnificent and complex place where the relationship between seemingly unrelated things can be found. The innumerable repetitions of patterns in nature that give rise to these mesmerizing scenarios are found to obey the Fibonacci sequence.

The spiral phyllotaxis (the arrangemeDNAnt of leaves on an axis or stem) of plants were discovered to be frequently expressed in Fibonacci number series. The Fibonacci sequence and spiral exist in biological settings (see Douady, S., Couder, Y.,1960, and, American Museum of Natural History, 2011). Examples are the family tree of honeybees, leaves arrangement, tree branching, breading of rabbits, pineapple, cauliflowers, artichoke flowers, seeds in the center of a

sunflower, snail shells, the shape of certain spiders' webs, cochlea of the inner ear, horns of some goats, etc. Almost everything in nature seems to obey the Fibonacci sequences.

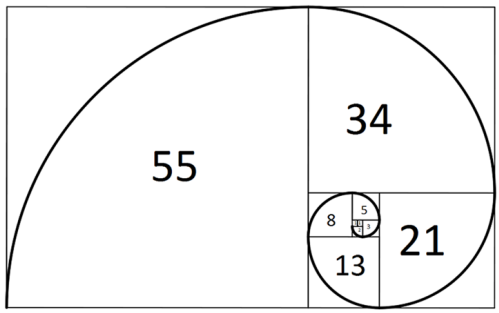


Figure 7: Fibonacci Spiral

The spiral can also be seen in the universe macro phenomena such as the shape of cyclones and spiral galaxies such as our own Milky Way galaxy.

Human body parts follow the numbers one, two, three and five in the sequence. A person has one nose, two eyes, three segments to each limb and five fingers on each hand. The proportions of the human body also follow the sequence.

Surprisingly, the DNA molecules also follow Fibonacci sequence. The length of the molecule in the DNA is 34 angstroms, and its width is 21 angstroms (1 angstroms $= 10^{-10}$ m, i.e. one ten-billionth of a meter or 0.1 nanometers).

A series of numbers capable of unraveling the most complicated organic properties. The sequence of numbers that reflect various patterns found in nature.

- Could all this have happened randomly? Very difficult to accept.
- Is this the fingerprint of a designer to the universe? It certainly points to that.

c) **Is there a political Angle?**

Despite the intriguing phenomenon of Fibonacci sequence, and a wealth of mathematical and literature developed about it, it is never taught in school. Why?

- Is it because it points to the fingerprint of a designer to the universe and life?
- Which exposes that the theory of evolution as non- scientific?

7.8 Irreducible Complexity

Irreducible complexity is a term coined by Michael Behe, a professor of biochemistry at Lehigh University, U.S.A., in his book “Darwin's Black Box”, 1996. It is a term which describes a complex system whose complexity cannot be simplified by eliminating one, or some, of its parts. If one part of the system is eliminated, the system cannot function. Either all or the system is non-functional. It is impossible for the parts of such systems to have evolved.

7.8.1 The Visual System (The Eye)

The visual system consists of the eye, which is the sensory organ, and the parts of the central nervous system which gives it the ability to see. It detects and interprets information from light visible to the human to "build a representation" of the surrounding environment. This system is similar to other species. The visual system performs several complex tasks, such as:

- Receiving light,
- Recognition of colors,
- Formation of monocular representations,
- Recognition of visual objects,

- Estimating sizes of objects,

Figure 8: The Human Eye

- Estimating distances between objects,
- Recognition of motion,
- Etc.

To be able to perform these functions, the eye consists of many parts, some of which are:

- Cornea,
- Anterior chamber,
- Posterior chamber,
- Iris,
- Pupil,
- Lens,
- Vitreous body filled with gel,
- Retina,
- Macula,
- Fovea,
- Optic nerve
- Muscles,
- Blood vessels,
- Etc.

If any one of the above parts is missing, the eye cannot see. One cannot fathom how these parts individually developed (as per the theory of evolution) to the exact requirements, exact physiology, exact configuration, types of cells and fluids for seeing when they are put together, while individually they are of no use.

When we look at some parts of the eyes, the cornea for example, we see that it is very transparent. Its cells are not fed by blood directly, but via the cells themselves from to the other. Every cell takes the food it needs and the food that the next cell needs. The food is transferred from one cell to the other. The blood does not enter the cells, which makes them transparent. If the blood were to enter the cells, it would give them a color and the transparency is lost.

The retina possesses 10 layers, and on 1 square millimeter it has 100 million light-sensing elements. The eye can differentiate 8 million colors.

The eye also can withstand very cold temperatures, which can go down to -70 degrees Celsius without freezing. If we take a person who live in hot areas on earth for many generations to areas with this kind of low temperatures, his/her will not freeze.

The other issue that evolution has not explained is how the light can travel through these parts, then to the optic nerve, then a signal goes to the brain, and how the brain evolved to transform this signal to images and colors. Furthermore, evolution does not tell us how many mutations were required for all this system to develop (if it is assumed to have developed as per the theory of evolution), and how long did every mutation require.

Yet another issue is the visible spectrum. The range of the visible wavelengths is 380 to 740 nanometers (one nanometer $= 1 \times 10^{-9}$ m). In terms of frequency, this corresponds to a band in the vicinity of 405–790 Terahertz (THz). One Terahertz $= 10^{12}$ Hz or 1000 GHz. The eye cannot see light with wave lengths below this range, and above this range. Theory of evolution stands powerless and unable to explain these limits.

The same argument goes for the ears and the limits on the frequency of the waves that can be heard.

Let us now look at how many “if’s” Darwin has about the eye. In his book, The Origin of Species, 1859, Darwin says:

"Reason tells me, that:

- *If numerous gradations from a perfect and complex eye to one very imperfect and simple, each grade being useful to its possessor, can be shown to exist;*
- *If further, the eye does vary ever so slightly, and the variations be inherited, which is certainly the case;*
- *And if any variation or modification in the organ be ever useful to an animal under changing conditions of life,*
- *Then the difficulty of believing that a perfect and complex eye could be formed by natural selection, though insuperable by our imagination, can hardly be considered real."*

One needs to search hard for scientific evidence for evolution in the above quote by Darwin himself.

7.8.2 Other Systems in the human body

When we examine any other system in the human body, or other animals (for example mammals), such as the digestive system, the circulatory system, the respiratory system, the nervous system, teeth, wisdom teeth, etc. Each of these systems consists of several parts. Similar thing can be said about how their parts could have individually develop (as per the theory of evolution) to the exact requirements, exact physiology, exact configuration, types of cells and fluids to work when they are put together, while individually they are of no use.

7.9 Shrunken or Suppressed Parts and Organs

They are organs which are smaller and simpler than their likes in other species. They were thought by evolutionists, for a long time, that they are evidence for evolution. It was later discovered that these organs have important functions in the body, and have nothing to do with evolution. In fact, they have become a poof against evolution. In the nineteenth century

evolutionists put a list of many organs in human body that they thought were not functional, which turned out later to have important functions. Some examples are the following:

7.9.1 Jacobson Organ

Jacobson organ is a small organ inside human nasal chamber that evolutionists considered as functionless for many years. They used it to support the theory of evolution. This organ is used by amphibians, reptiles, and mammals for smelling. Recently scientists have discovered that this organ is used for detecting heavy moisture-borne odor particles.

7.9.2 The Glands

Glands, such as the endocrine glands for example, were thought by evolutionists to have no function. In the nineteenth century they did not know anything about hormones. They said they were the residual of evolution. It is now known that all these glands have important function.

7.9.3 The Appendix

Another example is the appendix which was also thought to be residual of evolution, even though evolutionists never told us what its function was in our supposedly ancestor creatures. In 1997 it was discovered that the appendix has an important role to play in providing the embryo with hormones. It also helps the immune system due to the good bacteria that

it houses (see ref. 2 & 3). And while the human has the appendix, the lower monkeys do not have it. However, some of the lower mammals like the Possum have the appendix, which is in contrast with what evolution stands for.

Figure 9: Possum

7.10 Anti Evolution Animal Behavior

Numerous animals and insects have particular behaviors that cannot be accounted for by the theory of evolution and indicate design. The following are examples.

7.10.1 The Poison Defense System

Many animals and insects, such as snakes, scorpion, spiders etc. possess poison for defense or for killing their prey. What is to be noticed here is that the animal with poison knows that its poison will paralyze or kill the prey. In other words, it knows that the poison it has will harm something external to it. There is a design here where there are two living entities, which are completely separate from each other, and one of them possesses material (which is poison) that kills the other.

Other defense mechanisms include:

- Shooting spikes,
- Create a Stink,
- Repellant Odors,
- Spray others with irritants and the secretion of irritating substances,
- Toxic hair,
- Disguise as something scary,
- Several members of the species gathering

to creating flower shape,
- Playing dead
- Etc.

All these mechanisms require some sort of deception or harming the enemy. This kind of behavior cannot be accounted for by theory of evolution.

7.10.2 Blend into the Background (Changing Skin Color)

Chameleons Change the color of their skin to match the color of the surrounding. The incredible speed with which the color changes, and the vast number of different colors used is something that cannot be explained by evolution. To obtain the different colors, the Chameleons mixes an incredible number of colors to obtain the particular color of the surrounding. It also knows which colors are required to be mixed and the quantities and percentages needed. The assessment and calculation required is immense.

7.10.3 Migrating Birds

Many types of birds migrate thousands of kilometers between summer and winter. They bread in one area, normally during summer, then migrate to warmer areas in winter. It is noticed that these birds know where they go even though they have never been there before, or perhaps the older birds had made the journey once before. They seem to sense electromagnetic fields and recognize directions. It is as if they have a natural Global Positioning System (GPS), to help them know their flying direction.

7.10.4 Bat's Ultrasound Radar

Bats fly at night with high speed and never hit an obstacle. They possess an ultrasound radar with capabilities of discriminating sounds with frequencies 50,000 – 200,000 Hz. The bat sends these sounds in all directions at a rate of 20-30 times per second and receive the echo coming back from any obstacle. Using this system, it can determine the position of its pray

with high precision even when the prey flies with high speed.

7.11 The Principle of Causality

In Chapter 2, we mentioned that the first amino acids and molecules (the so called primitive) formed in the oceans, and there must have been millions of them forming for some, or even one, to survive and develop to the diversity of the living species.

These amino acids and molecules were forming due to certain conditions of their environment, such as heat, humidity, electrical charges, atmospheric pressure, gases etc. Furthermore, these amino acids and molecules must have been similar or alike for one, or some of them, to survive. In other words, the same, or similar, conditions produced the same or similar entities. A strong presence of causality is clearly displayed here, whereby these entities required the same, or similar, conditions to develop. This causality itself goes against the very spirit of evolution which is built on the principle of randomness.

7.12 The Beauty, Consistency and Organization of Species

A close look at the universe and the things around us reveals an unimaginable beauty. Painters, sculpturers, architects etc. draw their ideas and imagination from the environment and surroundings. Everything around us is beautiful, consistent and organized.

The birds are so beautiful, their shapes colors, sound, singing, habits social rituals and gathering etc. The same goes for insects, animals, plants, starts, the organization of atoms, molecules, cells, bodies etc. Beauty is manifested in every small and big thing. To say that all this has happed randomly is an insult to our intelligence. Evolution cannot provide any explanation for it.

The beauty and organization are beyond comprehension and cannot be random. It clearly points

to an outside organizer.

7.13 The Vast Number of Species

There exists a rather vast number of different species. Vast numbers of different types of trees, insects, animals, birds, fish etc. These species are also different in sizes, shapes, capabilities etc. Some can't move like the trees, others can only live in water, others fly, others walk or move on their stomach, etc. Most of these species live in the same place and environment, and feed on each other. In fact, species are only able to exist by feeding on each other.

- Is this another accident?
- And why evolution created so many different species when they all live in the same environment?
- When evolution says that the fittest survives, how is it that the weak species which is food for the stronger also survives?

The following is a paragraph published in the National Geographic on December 26, 2019, by Rachael Bale, ANIMALS Executive Editor:

"In all the time humans have been discovering and describing new species, we've probably only covered about a fifth of what's out there. A study in 2011 predicted there are some 8.7 million species on Earth, and we've identified maybe 1.6 million of them."

Evolutionists never talk about this vast number of species since the obvious questions that may be asked is:

- How many changes were required for the evolution of one cell to all these species? And,
- How long did these changes take?

I will leave the answers to the imagination of the reader, and whether it is acceptable.

CHAPTER 8

Evolution and the Engendering of Racism and Colonialism

8.1 Background

- Was the theory of evolution a pure innocent science?
- Or was it an idea which appeared to support the socio-political aspirations?
- What was the social and political setting in Europe that led to the appearance of the theory of evolution?
- How was the theory employed to further European expansion and colonialism?
- Were there concepts and ideas that were promoted by philosophers and thinker which led to the appearance of the theory of evolution?

8.2 Employing theory to Further Atheism

How has the theory of evolution influenced our thinking and outlook to life?

Undoubtedly it has created a wave of thinkers who have tagged along, explaining the world in a “new” way, in the light of the “new” ideas. But are these “new” ideas admissible? For example, Bertrand

Russell, in his book, Religion and Science (1961), says, *"it may seem odd that life should occur by accident, but in such a large universe, accidents will happen"*. Our question is:

Figure 10: Bertrand Russel

- What kind of accident are we talking about here?

Of course, accidents happen, but to advocate that an infinite number of accidents kept happening to make a man (and the diversity of species) from one cell is certainly not admissible.

Accidents, by definition, are random events and cannot lead to the formation of complex and highly regulated systems such as those of the living species. Russell, in another of his books, "Why I am not a Christian", adds:

" The world in which we live can be understood as a result of muddle and accident; but if it is the outcome of a deliberate purpose, the purpose must have been that of a fiend. For my part, I find accident a less painful and more plausible hypothesis".

Here, the injustice inflicted by people on each other (namely evil) is blamed on the Creator whose wisdom for creating the world is not understood. Hence, as an alternative, the muddle accident can be understood better, and it is less painful, for a genius like Russell. How unfortunate! This is the kind of thoughts and ideas that started spreading into the minds of people and taught in schools to the defenseless minds of the

young people.

Denying the existence of the Creator, Russell says that:

"Since the time of Darwin, we understand much better why living creatures are adapted to their environment. It is not that their environment was made to be suitable to them, but that they grew to be suitable to it and that is the basis of adaptation. There is no evidence of design about it".

Unfortunately for Russell, the principle of natural selection to which he refers (although it is still being taught in schools), has now been abandoned by many evolutionists themselves, necessitating a change in the above opinion as a whole.

Furthermore, after assuming the correctness of the principle of evolution, Russell then says,

"Why the Creator should have preferred to reach his goal by a process instead of going straight to it, these modern theologians do not tell us".

The latest evidence (see Goodman, Jeffery, 1983) shows that modern man did appear on earth as he is, and God did go straight to the point and created man as he is and not through a process like Russell wrongly and unjustifiably alleges. The evidence thus puts the whole notion of evolution in jeopardy.

8.3 Strange Theories

Strange theories followed the notion of evolution. One theory advocated that the black man is more evolved in his creation than other races of mankind because he possesses the evolutionary characteristics that the theory of evolution refers to as higher in the ladder of evolution.

This theory contradicts Darwin's ladder of evolution itself. It also contradicts Nietzsche's theory, and the later Nazism, which followed in its steps and which led

to the devastation of Europe under the claim that the Aryan man was higher than other races on the ladder of evolution and should inherit the earth after the conscious extermination of other, less evolved, races of man.

Nietzsche conceived the idea that man, who is the most evolved, should carry out the process of evolution, consciously, by

exterminating the weak elements of his kind. Herbert Spencer, the English Philosopher, coined the concept as *"The Survival of the Fittest"*, actually stating Darwin's natural selection idea in different words.

Figure 11: Friedrich Nietzsche

Nazism put the black man lowest on the ladder of evolution, which contradicts the postulate that the black man is the most evolved, even though both postulates were derived from the same hypothesis of evolution. The fact is that our daily experiences demonstrate that all races of mankind are just as evolved with no difference in physical or mental capacities.

8.4 Non-Scientific

Goodman (1983) states that Darwin believed that evolution *"progresses from simple form to complex forms*

was inevitable. Under this concept the varieties of man 'climbed' up the evolutionary scale from black to brown to yellow to white". This is what the Nazi scale was, but in more detail. *"Quite unscientifically, Darwin gave the different races of man hierarchical significance"*, he states.

The historical facts of the Middle East and Egyptian civilizations refutes the evolutionary scale and invalidates Darwin's ladder. Thousands of years before the white race, the brown race in these parts of the world erected the first and great civilizations and started the human progress. Racism and the idea of evolution, however, have always drawn an unjustifiably strong support from each other since the days of Darwin.

8.5 Strange Outcome

One strange theory comes from Pierre Teilhard De Chardin, who was a priest as well as a biologist. He says that, as evolution continues, humanity will evolve and, as a result, will integrate into a single being. He says that, through evolution, man is heading towards the unification of the entire species into a single inter-thinking group. His argument is that since

energy evolved into matter, and matter evolved to life, and life in turn evolved into mind and consciousness, the next step will be the evolution of the minds of the whole human race into a single organic unity where people will work in harmony toward one goal just like the many cells of the body. Note that he, like all those who believe in evolution, believe that energy

evolved into matter, and matter evolved to life, then life evolved into mind. However, there is no evidence whatsoever for this succession of evolution. It is merely their assumption

Figure 12: Pierre Teilhard De Chardin

which they consider correct then they build their theories and further beliefs upon it. The proof of the fallacy of this belief is simple; that it does not explain how matter changes back into energy (i.e. it renegades).

For De Chardin to say that, as evolution continues, humanity will integrate into a single being, he must have been quite oblivious of the history of human bloodshed and of the racist systems such as the slavery in North America and the apartheid in South Africa, and the racism that is still prevailing worldwide. He sounds like a man who is not living in this world. It is quite strange to see a priest believing in evolution, which goes against the very teachings of his own holy scripts. I must admit that it is difficult for me to understand how he reconciles evolution with the Bible. In his hypothesis, however, he does not tell us of his perception of the goal of the total integration of human race, and how this integration will take place. Looking at the wars, hatred, and racism, as well as the animosity between people of the same race because of self-interest, it is difficult to imagine the proposed integration to happen. Looking at theories of this type illustrates to what extent people's minds and thinking has drifted away.

8.6 Disturbing Consequence

There is also a disturbing insinuation in the following paragraphs by the distinguished Swedish scientist Bjorn Kurten in his book, “Not From the Apes”. In the name of biology, and for the sacred sake of evolution, he says that:

“Biological research is unraveling the genetic code and may in the future reach the point at which we can begin to control our evolution directly, instead of by the painful and round-about way of artificial or natural selection”. A call for a less painful way for the biological advance of man. But what is this less painful way? He says, *“All populations in nature are on the horn of a dilemma: they need selection to keep healthy and viable. But selection is painful to the individual. If man can emancipate himself from the dilemma, he will have won real freedom- and this will be a unique situation in the history of life on earth”.*

Figure 13: Bjorn Kurten

What Kurten is calling for is the prevention of people exercising their own instinctive rights to have their own children so that only the ones that we decide to be fit and biologically suitable can be allowed to produce children. He calls this evil thinking as emancipation and freedom. The

right to have children would be reserved for only a minority, and what could not be achieved by extermination, wars and mass murder may be achieved by indoctrination. A smell of Nietzsche, no doubt. This is an old-fashioned method of persecution and oppression, but this time involving all races, not just a country or a minority. He suggests that man must win real freedom by emancipating himself from his humanity. Kurten however, goes on further to speak of the danger of the massive population increase in the underprivileged countries that he fears might end up overrunning the "civilized" man. He says:

"Moving further into the areas of the underprivileged, we meet new forms of crippling or death by violence. Now it is deprivation that becomes the main factor, and foremost, it is hunger…. A higher birth rate may be offset by a rate of mortality even higher, especially amongst infants, and if current trends continue, it will probably occur more frequently".

Kurten speaks of violence, famine and hunger as if these are totally natural phenomena. He conveniently puts behind his back the deliberate political intervention in the underprivileged countries by superpowers for their selfish interest. The fact is that the prevailing situation in those places is an artificially forced situation by what he calls "the civilized man", not a natural or biological evolution, and hence famine and hunger will, of course, occur more frequently. Where is the natural selection when infants die of hunger? I don't suppose that an infant from a civilized race, or any creature for that matter, would live if they were exposed to hunger.

Kurten argues further, *"When these populations increase, hunger tends to race ahead, for, at the same time, natural resources are being drained by predatory*

exploitation in various guises … If hunger becomes the main factor in keeping the population down, it may be that only the very smart and selfish will survive, thus giving their genes as a legacy to future generations". But we have seen a population increase in the whole world and none of these allegations have occurred.

Also, why are the genes of the selfish described as the strong genes, implying that the people who have morals as having weak genes? Where is the scientific evidence and proof?

Famines, have never been caused by population increase, but rather because of natural disasters such as drought, cyclones, etc., or wars (which are forced situations). Whenever there is a population increase in places such as Europe, China, India, etc., the people have always developed their own methods of feeding to handle the situation. None of the quoted allegations have ever been observed in any areas of the world.

Kurten goes on to say, *"As a large part of the world is now in a state of more or less continuous war, this sort of selection is at work".* Look how he justifies the creation of these wars to control other notions as a natural selection of biological origin. A question may be asked: Does this mean that Europe has had its selection because of the wars that took place in it? And how can killing from a distance by a military machine borrowed, or bought from others, be a natural selection? A strong man may get killed by shell fragments that is fired when a small sick man pulls the cannon trigger. What about a nuclear war that will kill everybody? How can evolution account for it? In fact, all these allegations are imaginary and used solely to support the evolutionist's arguments which in turn supports racism. Hence some evolutionary models are forced and wrongly fitted on some observations in societies which, in fact, are caused by totally different reasons.

8.7 Impact of the Theory of evolution on Society

and Ethics, Manufacturing Racism

1. Is there a relationship between the philosophies of Bertrand Russel, De Chardin, Kurten, Nietzsche and Nazism?
2. Did these thinkers happen to advocate ideas that entail hidden aspirations?

"Survival of the fittest", the famous phrase of evolution is an expression that directly concerned itself with materialism. It has become so familiar to people that they believe it unconsciously. Unfortunately, this expression has become an anti ethics phrase since evolution sees the fittest from the biological angle only. It has generated ethical tragedies that human society greatly suffered of. According to evolution, death and perishing are the movers for biological advancement.

Many materialist philosophies appeared during the 19th and 20th centuries marginalizing humans in the face of material interest and gains in a consumer-oriented society. The theme of the epoch was racism under the umbrella of materialism. Biology was used to support this state of affairs. It followed the beliefs which were preparing the ground for the wave of colonization that followed. The theory of evolution was born, not from scientific observations as people are made to believe, but to follow those racist philosophies to provide a biological support for the march towards plundering the poor countries. Darwin construed his idea from the famous "Essay on Population" by the English economist, and Reverend, Thomas Robert Malthus (1798).

Philosophies related to what became known as social Darwinism were wide spread advocating that since the fittest survives biologically, then the sick and handicapped are not fit to survive and should be eliminated. This was extended to races, whereby the wide spread ideas in Europe that the inferior races should be exterminated to pave the way for the superior races to expand. The European societies were gearing for the colonization movement of the poorer

countries.

Some of these tragedies are:

- The races issue was politicized and Western armies marched to the poor countries fighting imperialist wars to the extend that these armies had no ethical problems or remorse when annihilating races that they considered inferior to them.
- Hitler used it to force offspring improvements of Aryan race, and to force sterilization for the others.
- The evolution expression was extended to human society and social issues, and the phrase “Social Darwinism” (or Social Evolution) appeared. The idea of the white man being the superior race became rooted in the Western mind.

8.9 The Eugenics, Playing God

Eugenics is a term coined by the English Scientist Sir Francis Galton (1822 –1911). It is the belief and practice whose goal is to improve the genetic traits of human population. Historically it is derived from the notion and ideas of evolution. Eugenics drives towards excluding people and groups considered inferior, and promoting those considered to be superior, through selective breeding and forced sterilization. The superiors are the white race, and the inferior are the rest of human society. Eugenics became an academic discipline at Western universities, indicating an agenda behind it.

Surprisingly, there is a wealth of information, articles and books that have been written for and against this issue. Evolution based racism became the theme of 19th century philosophers and thinkers. Those who advocated racism using science (or pseudo-science) to generate pseudo-evidence to support their agenda,

(predictably) got wider publicity.

Eugenics started in the 19th century in Germany then moved to England and the rest of Europe in the 20th century where a new Eugenics movement started. The early advocates regarded it as a way of improving groups of people. The term is associated with white supremacism and racism under scientific ambarella. In other words, using science to predicate the goals of extreme racism. Many philosophers appeared promoting Eugenics which became a tool to oppress the weak and the (so called) inferior races. Eugenicists were advocating a hypothesized higher intelligence of the European races.

Eugenics was a strong drive to invade Africa and Asia during the 19th century. It also had a strong presence in the 1st and 2nd world wars, and the occupation and plundering the riches of these lands, undermining the inhabitants who were considered as the inferior races.

Ideas, such as, that "*it is in the nature of human to be in a struggle against something*" were being promoted. They said that some people emerge victorious and some defeated. The defeated leave behind few offspring or none. Hence, the traits that move on and get inherited are those of the victorious. Mercy was not an issue to be considered.

Interestingly, the people who advocated these ideas, also advocated kindness to animals. Those who are truly kind to animals should be kinder to other humans.

Nazi Germany used the eugenics philosophy to justify their program of marriage prohibitions and forced sterilization. There was little difference between the Nazi Eugenics programs and the U.S. eugenics programs (see Bashford, Alison; Levine, Philippa, 2010).

With the present progress in genetic (engineering)

and reproductive technologies, there seems to be a new revival of Eugenics policies. It should be understood that whatever, policies are used, they are there to be abused, because the genetic selection criteria will be determined by the group that has the power, which is the white man.

8.10 Malthusianism

In 1798, the famous English economist, and Reverend, Thomas Robert Malthus published an assay, then the book "An Essay on the Principle of Population". In his book, he says:

"I think I may fairly make two postulata.
***First,** That food is necessary to the existence of man.*
***Secondly,** That the passion between the sexes is necessary and will remain nearly in its present state."*

He Goes on to say:
"Assuming then my postulata as granted, I say, that the power of population is indefinitely greater than the power in the earth to produce subsistence for man.

Population, when unchecked, increases in a geometrical ratio. Subsistence increases only in an arithmetical ratio. A slight acquaintance with numbers will show the immensity of the first power in comparison of the second."

Figure 14: Thomas Robert Malthus

He put himself responsible for limiting world population without being asked, and, when no one gave him this responsibility. He introduced a theory

to limit the world population, which was later became known as Malthusianism. The theory warned of future difficulties. He assumed that the population increases at a geometrical ratio, in which case it will double every 25 years, while the increase in food production is governed by arithmetic ratio (see Figure 15).

Figure 15: Malthusianism

He goes on to say:
"I SAID THAT POPULATION, WHEN UNCHECKED, increased in a geometrical ratio, and subsistence for man in an arithmetical ratio".

To drive his point home and convince the reader, he actually performed calculations quite unscientifically. The calculations were built on unscientific assumptions that he makes which was totally unsupported by any evidence. He says:

"Taking the population of the world at any number, a thousand million, for instance, the human species would increase in the ratio of -- 1, 2, 4, 8, 16, 32, 64, 128, 256,

512, etc. and subsistence as -- 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, etc. In two centuries and a quarter, the population would be to the means of subsistence as 512 to 10: in three centuries as 4096 to 13, and in two thousand years the difference would be almost incalculable, though the produce in that time would have increased to an immense extent."

This (as per his theory) will create a situation where the food will not be enough for the population. Hence, wars, famine and diseases will have to be administered to decrease the birth rates and bring back the required balance to nature. According to him, economic crises in human societies are not due to government policies, but due to increase in populations and slow increase of food.

Hence, the world population should be limited either by:

- Preventing the week and uncivilized from breeding,
-
  Or extermination of uncivilized populations, who are named as the barbaric, and who are on the low rung of civilization, by wars, diseases etc.

Figure 16: Max von Gruber

8.11 Max Von Gruber

Max von Gruber (1853-1927) was an Austrian bacteriologist and a leading eugenicist. His main interests were studying hygiene and sexual life. He was advocating German

population expansion and imperialism to seize land away from indigenous peoples. Gruber was one of many who believed in Social Darwinism.

8.12 Evolution as a Justification for Racism and Colonization

This, however, is what happened during Victorian England. Jeffrey Goodman, in his book "The Genesis Mystery", 1983, says:

"Unfortunately, in pre-Victorian England, Darwin's thoughts about dark-skinned natives prevailed, providing a new footing for racism and in turn imperialism and colonization. Darwin's views gave a pseudo-biological rationale, a scientific veneer, to Europeans marching into the underdeveloped land of Asia, Africa and the Pacific to plunder their peoples and their resources … progressive imperialists explained that their mission was to civilize the natives, those backward unfortunates on the low rung of man's evolutionary ladder. Thus, Queen Victoria (of England) showed no embarrassment when Cecil Rhodes raped southern Africa and looted the black tribal empires of their diamonds and gold".

Charles Darwin, in his book, "The Descent of Man", 1879, makes a stunning statement, which spells it all out:

"At some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate, and replace, the savage races throughout the world."

R. C. Lewontin**,** in his book, "Biology as Ideology, the Doctrine of DNA", says:

"Despite its claims to be above society, science, like the Church before it, is a supremely social institution, reflecting and reinforcing the dominant values and views of society at

each historical epoch. Sometimes the source in social experience of a scientific theory and the way in which that scientific theory is a direct translation of social experience are completely evident, even at a detailed level. The most famous case is Darwin's theory of evolution by natural selection."

"But Darwin's explanation for that evolution is another matter. He claimed that there was a universal struggle for existence because more organisms were born than could survive and reproduce, and that in the course of that struggle for existence, those organisms who were more efficient, better designed, cleverer, and generally better built for the struggle would leave more offspring than the inferior kinds. As a consequence of this victory in the struggle for existence, evolutionary change occurred. Yet Darwin himself was conscious of the source of his ideas about the struggle for existence. He claimed that the idea for evolution by natural selection occurred to him after reading the famous "Essay on Population" by Thomas Malthus, a late-eighteenth-century parson and economist. The essay was an argument against the old English Poor Law, which Malthus thought too liberal, and in favor of a much stricter control of the poor so they would not breed and create social unrest. In fact, Darwin's whole theory of evolution by natural selection bears an uncanny resemblance to the political economic theory of early capitalism as developed by the Scottish economists. Darwin had some knowledge of the economic survival of the fittest because he earned his living from investment in shares he followed daily in the newspapers. What Darwin did was take early-nineteenth-century political economy and expand it to include all of natural economy."

"Whether authentic or not, indeed! Over and over again, leading intellectuals have assured their audiences that modern science shows that there are inborn racial and individual differences in ability. Nor have modern biologists taken a different view. … Yet these claims are made without a shred of evidence and in contradiction to every principle of biology and genetics."

Richard Weikart, in his article, *Progress through Racial Extermination: Social Darwinism, Eugenics, and Pacifism in Germany*, 1860-1918, says:

"Rudolf Cronau used social Darwinist arguments to dismiss the idea that the "lower races" could be elevated: The current inequality of the races is an indubitable fact. Under equally favorable climatic and land conditions the higher race always displaces the lower, i.e., contact with the culture of the higher race is a fatal poison for the lower race and kills them.... [American Indians] naturally succumb in the struggle, its race vanishes and civilization strides across their corpses.... Therein lies once again the great doctrine, that the evolution of humanity and of the individual nations progresses, not through moral principles, but rather by dint of the right of the stronger."

"Cronau—along with a host of leading scientists, physicians, and social thinkers who embraced Darwinian social explanations and eugenics in the late nineteenth and early twentieth centuries—thus argued that the key to progress was the annihilation of the "lower races," who stood in the way of advanced culture and civilization.

Figure 17: Alfred Kirchhoff

Some social Darwinist thinkers went further, arguing

that racial extermination, even if carried out by bloody means, would result in moral progress for humanity. Brutality would not necessarily triumph in the struggle for existence, since, as Darwin had argued in Descent of Man, morality conferred a selective advantage.

Therefore, according to this twisted logic, since Europeans were morally superior to other peoples, the extermination of other races would rid the world of immorality. … Alfred Kirchhoff, articulated this point in his posthumously published work, Darwinism Applied to Peoples and States (1910). He justified racial extermination as part of the human struggle for existence:"

Figure 18: Ernst Haeckel

"Many Darwinists, including Darwin and Haeckel, argued that this competition-to-the-death occurred not only between individuals, but also between groups, such as tribes or races.

Finally, many Darwinists argued that Darwinism undermined traditional Judeo-Christian ethics, including its stress on the sanctity of human life. Blended together with their new conception of the value of human life and the competitive struggle between organisms, racial extermination seemed (at least to some) natural and inevitable — indeed, even beneficial and progressive.

Because Haeckel believed in racial inequality and an inevitable struggle for existence among humans, he concluded that "inferior" races would ultimately be exterminated in this struggle. One example of the human struggle for existence, he stated, was European expansion, which was driving other races, such as the American Indians and Australian aborigines, to extinction. "Even if these races were to propagate more abundantly than the white Europeans," he averred, "yet sooner or later they would succumb to the latter in the struggle for existence." Haeckel was one of the earliest and certainly the most influential Darwinist to argue that racial extermination was an unavoidable consequence of the human struggle for existence."

"In the 1860s-1890s a number of prominent Darwinian biologists, ethnologists, and other social thinkers took up the me of racial extermination in their writings. Though some stressed the peaceful nature of this racial competition, some admitted that the struggle often produced violent warfare. A few even seemed to glory in the brutality of the racial conflict, while others regretted the inevitable extermination of the "inferior" races. These Darwinists agreed, however, that the extermination of the "inferior" races was on the whole a positive development leading to

progress.

Probably the first scholar to justify racial extermination on a Darwinian basis was Oscar Peschel, editor of Das Ausland and later professor of geography at the University of Leipzig, who began promoting Darwinian theory immediately after Darwin's Origin of Species appeared. In an 1860 article on races he argued that the two highest races are Caucasians, as the most intelligent, and black Africans, as the best adapted for the tropics. Because of competition from whites and blacks, other races were dying out. The American Indians and Polynesians "could not be saved, their time had come, as soon as a white face appeared." Peschel exonerated Spaniards for slaughtering Indians, claiming it was not brutality—they were merely following natural law. He stated, "This is the historical course. If we view it with

the eye of a geologist, and indeed a geologist which accepts the

Darwinian theory, we must say that this extinction [of human races] is a natural process, like the extinction of secondary animal and plant forms."

Figure 19: Oscar Peschel

This is how the people in the west was rallied to invade the poorer countries and die for the rich to reap the fruits of the wars.

The whole dilemma seems to have stemmed from the idea of evolution and social Darwinism. Looking at the divisions Darwin drew up for the races of mankind, we see the striking similarity between these divisions and the Nazi's categories of races.

8.13 Continuous Evolution

The idea of evolution triggered the hypothesis that everything in the world has "evolved" or is in a state of evolution. For example, it is advocated that the world was originally a form of energy which evolved into light atoms, then heavy atoms. This idea led Russell to say that "*there has been, it is argued, three stages of evolution: Matter, life and mind. We have no reason to suppose that the world has finished evolving".* As a matter of fact:

- This is clearly a false conclusion, because it can:
  - Neither explain how some heavy atoms such as Uranium go the other way around by radiating and

transforming into lead which is lighter (less evolved) metal;
    - Nor is it able to explain how matter transforms back to energy inside our own bodies to enable us carry out our daily activities.
- Furthermore, it does not explain where the original energy came from.

Notice also his expression when he says “it is argued”, not “it has been proven”, because he cannot say it has been proven, due to the fact that there is no proof of any kind. It is all about opinions that do not stand on scientific ground, even though it is referred to as scientific to give the impression that there is a scientific basis for the claim, when in fact there isn’t any.

- If the world was in a continuous state of evolution, why has matter stopped evolving?

If we say that the evolutionary process is still taking place, and that it did apply to matter in the past, then matter should not have stopped evolving because no reason can be perceived as to why it should stop. But matter has stopped evolving.

- So how can this be explained in the context of evolution?

Evidently it cannot. Such are the kinds of nonsensical theories that have come along with the idea of evolution, which have influenced human thought, values and ideals in the process. This influence has been extremely negative from a human relations point .of view

However, after the appearance of modern materialism, accompanied by atheism and the rejection of the religion, the appearance of the idea of evolution was only a natural step, since the question becomes:

- If God does not exist, how have we come about?
- Naturally, there is no answer but to say we came from earth.
- But how?
- We must have started small and primitive then we evolved.
- Hence, it is evolution, the magical idea that solved the impasse.

As a matter of fact, there was no other way for solving the problem of our existence, and Darwin came in the right time. A new era started and a new chance and hope began to search for the origin of life.

Evolution was not a spontaneous idea. Jeffery Goodman in his book "The Genesis Mystery", 1983, indicates that the situation was suitable for the appearance of the evolution idea, and if Darwin had not come up with it, someone else would.

In fact, Alfred Wallace was working in the same field. And before Darwin, he had his own complete theory of evolution, with the exception of man. He said man is a separate species and did not evolve from animals. Wallace believed there was a creator, which created tension with other biologists. Darwin read Wallace's theory and exchanged communications with him. He requested Wallace to wait until he published his book first. Wallace agreed. This was a very strange compliance from Wallace. However, perhaps he did not realize the similarities between the ideas.

8.14 Biologists Opposing Evolution

There are many professors and prominent thinkers who refused evolution. The following are some names:

- Jerry Alan Fodor, a philosopher and cognitive scientist. He wrote a book with Massimo Piattelli-Palmarini, Farrar, Straus and Giroux, "What Darwin Got Wrong", 2010.
- David Berlinski, mathematician and

molecular biologist who wrote a book titled “Satan Delusion”, 2008.

- Percival Davis a professor of life science, and Dean Kenyon a professor of biology. They wrote a book, “Of Pandas and People: The Central Question of Biological Origins” 1998.
- Michael John Denton, a biochemist. He wrote a book, “Evolution: A Theory in Crisis”, 1985.
- William Albert Dembski, a mathematician and philosopher. He wrote a book, “The Design Inference: Eliminating Chance through Small Probabilities”, 1998.
- Jonathan Wells, a molecular biologist, wrote a book with William Dembski, “The Design of Life”, 1998.
- Duane T. Gish, a biochemist. He wrote a book, *Evolution: The Fossils Still Say No!*, Institute for Creation Research, 1985.

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All disciplines of science are built on the principle of cause and effect. The theory of evolution is built upon the idea of accidental random changes that resulted in complex and highly regulated living systems. The theory expects us to accept that an infinite number of random accidents kept randomly happening to produce the enormous diversity of living species, and kept improving these species.

According to the standards set

forth in the scientific process, scientific results are only accepted if they can be reproduced given the same conditions. This principle, upon which all sciences are based, cannot be applied to the theory of evolution. None of the claimed results of evolution can be repeated, and they don't fulfill the basic requirements of scientific experimentation and testing.

This book examines the theories of evolution and shows their scientific absurdity.

[←1]

See Reference 61.

[←2]

See reference 57.

[←3] See Reference 24.

[←4]

See Reference 66

[←5]

See Reference 24

[←6]

See Reference 79.